

Office Of Siridantamahapalaka

**The Hswagata Buddha Tooth Relics Preservation Private
Museum**



**Backgrounds and Narrative: Monastic Snakebite Incidents,
Defensive Paritta, and the Private Custodial Preservation of a
Tradition-Associated Tooth Matrix (HIRR-2026-0023)**

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Copy Right By

Venerable Dhammasami

OFFICE OF SIRIDANTAMAHĀPALAKA
The Hswagata Buddha Tooth Relics Preservation Private Museum
Hswagata International Relic Registry
Integrated Relic Custodianship Model
 Official Website: www.hswagata.com |
 Secondary Website: www.siridantamahapalaka.com

OFFICIAL CERTIFICATE OF DOCUMENTED RELIC DEPOSIT, ARCHIVAL CORRELATION, AND HERITAGE DOCUMENTATION RECORD

Institutional Research Certification under the HIRR–IRCM Framework

Certificate Number: CERT-HIRR-2026-0023
Project Reference: HIRR-2026-0023
Case ID: CASE-2026-0023
Registry Number: REG-2026-0023
Publication Number: PUB-2026-0023
Site or Object Name: Candidate Tradition-Associated Monastic Tooth Matrix
Historical Region: Ancient Indian Subcontinent (Hypothesized Gandhara /
 Dharmarajika Origin)
Modern Country: Republic of the Union of Myanmar (Under Private Custodial
 Autonomy)
Archaeological Period: Early Buddhist Period (c. 5th-4th Century BCE canonical
 context)
Excavator or Documenting Authority: Office of Siridantamahapalaka
 (Non-destructive documentary evaluation)
Documentation Date: August 7, 2026
Documented Relic Quantity in the Historical Record: 1 candidate
 tradition-associated monastic tooth matrix
Evidence Classification: CLASS C (Archival Correlation) / CLASS E
 (Tradition-Associated / Under Review)
Confidence Classification: Moderate (Physical Artifact Morphology) / Low
 (Historical Provenance - Tradition Based)
DOI: 10.5281/zenodo.21833751
Publication Version: 1.0
Date of Issue: August 7, 2026

DECLARATION OF FINDINGS

This certificate records that the archaeological and archival documentation associated with the candidate tradition-associated monastic tooth matrix has undergone systematic historical, morphological, custodial, and doctrinal-contextual reviews. The examined records document the reported presence of 1 candidate tradition-associated monastic tooth matrix from a hypothesized origin at a Dharmarajika Stupa subsidiary structure, as recorded by the current private custodian in the Republic of the Union of Myanmar.

The available evidence supports a Class C (Archival Correlation) and Class E (Tradition-Associated / Under Review) certification with a probabilistic historical assessment regarding the documented relic deposit, its historical context, and its recorded custodial history.

This certificate records the completion of the institution's documentary assessment and the organization of the reviewed evidence within the stated research-governance framework. It does not constitute absolute biological authentication, exclusive religious validation, legal ownership, or governmental recognition.

OFFICIAL VISUAL EVIDENCE LABEL (MUSEUM / ARCHIVE FORMAT)

The following dual-plate label has been generated for institutional archiving and display alongside the visual evidence of the artifact, securely associating the unedited field photograph with its digitally clarified morphological map.

REGISTRY IDENTIFIER: CASE-2026-0023 (HIRR-2026-0023)

OBJECT CLASSIFICATION: Candidate Tradition-Associated Monastic Tooth Matrix

CUSTODIAL STATUS: Private Custodial Autonomy (Former Vice Chairperson of the CEC, Hswagata)

CURRENT LOCATION: Republic of the Union of Myanmar

ORIGIN ATTRIBUTION: Probabilistic Historical Assessment (Dharmarajika Subsidiary Stupa, Gandhara Region) / *Unverified International Transit*

VISUAL EVIDENCE PLATES:



- **Plate A : Morphologically Clarified Assessment Image.** A high-resolution, digitally clarified visual map of the identical matrix, highlighting the structural contours, enamel condition, and root morphology for non-destructive academic assessment.

HISTORICAL & CANONICAL CONTEXT:

This candidate matrix is traditionally associated with the forest-dwelling monk who succumbed to severe envenomation during the early Buddhist period. The physical matrix presents a direct contextual correspondence with the earliest recorded monastic emergency protocols found in the *Vinaya Piṭaka* (*Cūḷavagga* V.6) and the *Aṅguttara Nikāya* (*Ahimetta Sutta*, AN 4.67). These canonical texts officially document the Buddha's institutional response to lethal environmental hazards through the authorization of the *Khandha Paritta* (mental protection) and *Mahāvīkatā* remedies (emergency toxicology). In strict adherence to the principles of non-destructive scholarship, absolute forensic biological authentication has not been conducted; the artifact's historical identity is established through probabilistic historical assessment and traditional devotional preservation.

PART II — CORE CASE FILE (HIRR-2026-0023)

SECTION 1 — CASE OBJECTIVE

1.1 Primary Research Objective

The primary objective of this institutional case file is to systematically document, classify, and evaluate the candidate tradition-associated monastic tooth matrix designated as CASE-2026-0023. Preserved under private custodial autonomy within the Republic of the Union of Myanmar, this artifact requires a rigorous documentary assessment that bridges its contemporary devotional preservation with its traditional historical narrative. The study seeks to establish a framework of "contextual correspondence" between the physical artifact's visual morphology, the private custodian's oral testimony, and the established canonical records of early Buddhist monasticism.

1.2 Structural Segregation of Claims

In strict compliance with the Integrated Relic Custodianship Model (IRCM), the objective of this research is not to assert absolute forensic biological authentication or to make definitive genetic claims regarding the specific identity of the envenomated monk. Instead, the objective is to rigidly segregate the available data into three distinct academic categories:

- **Evidence:** To record the observable physical facts of the matrix (mineralization, structural petrification, fracture lines) alongside the documented facts of the *Vinaya Piṭaka* and *Aṅguttara Nikāya* regarding monastic snakebite incidents and emergency toxicological exemptions.
- **Interpretation:** To analyze how the artifact's morphological state visually aligns with long-term environmental exposure and how the canonical texts reflect the socio-environmental hazards of ancient Indian forest monasticism.
- **Hypothesis:** To document the unverified traditional attributions, specifically the assertion that the matrix represents the specific biological remains of the monk detailed in the *Cūḷavagga*, and the probabilistic geographical attribution connecting the matrix to a subsidiary stupa within the Dharmarajika complex.

1.3 Institutional Archiving Objective

A core objective is to execute the Research Gap Disclosure Policy by transparently logging all informational deficits associated with this artifact. By openly recording the epigraphic void and the undocumented transnational chain of custody from the ancient Indian subcontinent to Myanmar, the Hswagata International Relic Registry ensures that this artifact is preserved for global open science. The case file functions as a secure, neutral academic nexus that protects the artifact from dogmatic misrepresentation while validating the respectful preservation efforts of the private custodian.

SUMMARY ASSESSMENT PANEL

Assessment Domain	Status
Site Identification	Hypothesized (Dharmarajika Subsidiary Stupa)
Excavation Documentation	Unverified (Epigraphic Void)
Recorded Relic Quantity	1 candidate tradition-associated matrix
Epigraphic Evidence	No Direct Evidence Identified in the Current Project Data
Numismatic Evidence	Not Applicable to the Present Case
Museum Documentation	Maintained under Private Custodial Autonomy
Chain of Custody	Documented in substantial part, with identified gaps
Biological Authentication	Not Claimed (Non-Destructive Scholarship Applied)
Overall Certification Status	Candidate Tradition-Associated Matrix under Private Custodial Review

AUTHORIZATION AND SIGNATURE BLOCK

[OFFICIAL EMBOSSED INSTITUTIONAL SEAL]

APPROVAL STATUS: DRAFT — VALID FOR PUBLIC ISSUE

CERTIFICATE SERIAL NUMBER: CERT-HIRR-2026-0023

Issued By:

Sao Dhammasami (Bhikkhu Indasoma Siridantamahāpalaka)

RESEARCHER

Founder and Custodian of the Relics

Office of Siridantamahāpalaka

The Hswagata Buddha Tooth Relics Preservation Private Museum

Institutional Review:

Reviewed for institutional consistency and publication governance by Venerable Indaka,

Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum.

DIGITAL VERIFICATION

[QR CODE 1]

Scan to access the full research monograph and verification record.

DOI STATUS: **10.5281/zenodo.21833751**

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Document Version: 1.0

See reverse side for Certificate Governance Charter, Terms, Conditions, and Research Ethics.

CERTIFICATE GOVERNANCE CHARTER

Terms, Conditions, Research Ethics, and Use Restrictions

ARTICLE 1 — ACADEMIC INTERPRETATION

The certificate records documentary, archaeological, historical, epigraphic, numismatic, archival, or custodial findings. It does not automatically establish biological identity.

ARTICLE 2 — CERTIFICATION SCOPE

This certificate formally certifies an archival correlation between the physical matrix and documented canonical texts (Vinaya Piṭaka), the formal registration of its current private custodianship, and the strict integrity of the research process under the Integrated Relic Custodianship Model (IRCM).

ARTICLE 3 — INSTITUTIONAL NEUTRALITY

The certificate does not invalidate, diminish, compete with, or rank other Buddhist relic traditions. It must remain non-sectarian and non-nationalistic.

ARTICLE 4 — NO OWNERSHIP OR EXCLUSIVE CUSTODIANSHIP

The certificate does not confer:

ownership;

proprietary rights;

exclusive religious authority;

legal title;

right of sale;

right of transfer.

ARTICLE 5 — PROTECTION AGAINST MISUSE

The certificate must not be used for:

commercial valuation;

relic trading;

illicit transfer;

political propaganda;

sectarian superiority;

nationalist claims;

deceptive fundraising;

false scientific claims.

ARTICLE 6 — RESEARCH ETHICS

The research must respect:

sacred heritage;

cultural sensitivity;

Theravāda monastic discipline where applicable;

non-destructive research principles;

documentary transparency;

citation integrity.

ARTICLE 7 — EVIDENCE–INTERPRETATION–HYPOTHESIS SEPARATION

Every certification package must distinguish:

Evidence: Directly documented material.

Interpretation: Scholarly explanation supported by evidence.

Hypothesis: A possibility not yet proven.

Doctrine: A religious or commentarial position.

These categories must never be merged.

ARTICLE 8 — DOCTRINAL HUMILITY

Doctrinal statements, devotional traditions, Dhātu-pāṭihāriya accounts, Adhiṭṭhāna interpretations, or guardian-deity traditions may be recorded respectfully as religious heritage. They must not be represented as modern archaeological or biological proof.

ARTICLE 9 — ARCHIVAL INTEGRITY

Historical gaps must be disclosed. Missing records must not be replaced by invented narratives.

ARTICLE 10 — RIGHT TO AMEND

The issuing institution may amend, update, suspend, replace, or revoke a certificate where new evidence materially affects the original assessment. Every amendment must receive:

a revision number;

a new issue date;

a correction record;

a preserved previous version.

ARTICLE 11 — CERTIFICATE VERIFICATION

A certificate is valid only when its serial number, DOI, QR destination, registry record, and publication version correspond.

ARTICLE 12 — COPYRIGHT AND REPRODUCTION

The certificate may not be altered, edited, cropped misleadingly, or commercially reproduced without authorization. Academic citation and non-commercial scholarly reference may be permitted with full attribution.

ARTICLE 13 — DATA PROTECTION

Sensitive custodial locations, security information, storage arrangements, and private contact data must not be published unless authorized.

ARTICLE 14 — PUBLICATION RESPONSIBILITY

The principal researcher remains responsible for the scholarly content. Institutional review confirms documentary and governance consistency only, unless a reviewer has explicitly endorsed a specific conclusion.

ARTICLE 15 — RELIGIOUS HUMILITY STATEMENT

The spiritual significance of relics transcends material analysis and remains connected to faith, devotion, doctrine, and Buddhist community practice. The certificate must be presented with humility and respect.

BLESSING / HOMAGE

Namo Tassa Bhagavato Arahato Sammāsbuddhassa

Adoration to Him, the Blessed, the Sanctified, the All-Wise.

We pay homage to the Supreme Sage, the Lord of the Law, who through infinite compassion and boundless loving-kindness (*Mettā*), established the protective disciplines of the Saṅgha, and whose physical remains continue to serve as the highest focal point of veneration and historical inquiry.

MOTTO

"Preserving the Sacred through the Rigor of the Secular."

(သဒ္ဓါတရားကို အခြေခံ၍ သိပ္ပံနည်းကျ သုတေသနပြုခြင်း)

DEDICATION

This research monograph is respectfully dedicated to the ancient forest-dwelling monks of the early Buddhist Saṅgha, who braved the severe environmental hazards of the ancient Indian subcontinent to preserve and propagate the Dhamma. It is equally dedicated to the unbroken lineage of silent, private custodians who, across centuries of geopolitical upheaval, have safeguarded the tradition-associated matrices of the Buddhist heritage, ensuring their survival for the contemplation of future generations.

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LETTER OF APPRECIATION

The Hswagata International Relic Registry wishes to extend its profound appreciation to the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata for their unwavering dedication to the private preservation of Buddhist material heritage. Their willingness to subject this candidate tradition-associated matrix to non-destructive academic scrutiny, while maintaining the highest standards of private custodial autonomy, exemplifies a harmonious balance between deep personal piety and scholarly transparency.

We also extend our gratitude to Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Private Museum, for his continuous guidance in aligning our registry frameworks with both historical accuracy and the foundational tenets of the Theravada tradition.

FOREWORD

The preservation of Buddhist material heritage is a sacred duty that frequently transcends the boundaries of formal institutional museums. Throughout the vast arc of Asian history, during periods of political upheaval, colonial incursions, and sectarian conflict, the survival of the most venerated artifacts—such as the tooth relics of the Buddha and his eminent disciples—has often relied entirely upon the courage and silent devotion of private individuals.

This monograph (PUB-2026-0023) examines one such artifact: a candidate tradition-associated tooth matrix currently preserved under private custodial autonomy in Myanmar. Accompanied by a profound oral narrative connecting it to a fatal monastic snakebite incident detailed in the *Vinaya Piṭaka*, this matrix serves as a compelling nexus between ancient textual records and contemporary devotional preservation.

Operating under the strict governance of the Integrated Relic Custodianship Model (IRCM), this publication does not seek to provide an absolute forensic biological authentication—a standard often impossible to meet given the undocumented transnational transits inherent in relic migration. Instead, it aims to establish a rigorous framework of "contextual correspondence." By examining the Pali canonical accounts of environmental hazards in early forest monasticism alongside comparative historical baselines of relic enshrinement (such as the Dharmarajika Stupa), we seek to honor the private custodian's narrative while maintaining the mandated posture of strict academic caution.

It is our hope that this systematic documentation will not only secure the historical record of this specific artifact but also foster a deeper understanding of how the early Buddhist Saṅgha integrated psychological defense (*Mettā*) and pragmatic emergency protocols to navigate the perils of the ancient world.

— *Sao Dhammasami @ Bhikkhu Indasoma Siridantamahāpalaka*

Founder / Principal Researcher, Hswagata International Relic Registry

ABOUT US

The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, non-commercial institutional custodian dedicated to the rigorous documentation, preservation, and study of Buddhist material heritage. With coordinated operations based in Yangon, Myanmar, and Bangkok, Thailand, the institution bridges traditional historical narratives with empirical archaeological frameworks. We utilize the Integrated Relic Custodianship Model (IRCM) and the Hswagata International Relic Registry (HIRR) to establish contextual correspondence between chronicular texts and physical artifacts. Our primary objective is to ensure that sacred heritage—such as the tradition-associated matrices examined in this publication—is preserved for global open science, study, and responsible veneration. The institution strictly adheres to the principles of non-destructive scholarship, maintaining a rigid barrier between observed material facts and subsequent theological expansions, thereby fostering transparent peer review within the global heritage community.

LEADERSHIP

Founder and Principal Custodian

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahāpalaka

A Buddhist monk, author, and scholar holding an M.A. in Pali from Magadh University and pursuing a Ph.D. in Peace Studies at the International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Specially trained in Buddhist archaeology and the historical tracking of tooth relics through stupa research registries, he integrates archaeological charts, travel accounts, and systematic museum records to support the preservation of sacred relics. As the sole Custodian, he directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Co-Founder and Institutional Governance Reviewer

Venerable Indaka

A Buddhist monk and co-founder providing critical institutional governance oversight. He is responsible for structural-consistency review, policy alignment, and publication-governance review, ensuring all registry outputs adhere to strict academic caution and institutional mandates.

Director of International Relations and Public Engagement

Dr. Sudassana

She supports international institutional relations, public engagement, external communications, partnership liaison, research dissemination, and international correspondence.

Research and Academic Publications Coordinator

Dr. Surocana

She supports academic documentation, research coordination, publication preparation, reference and citation management, editorial development, and the organization of supplementary research materials.

MISSION

Our mission is to safeguard and systematically document the material remains of the Buddhist tradition, protecting them from historical erasure, illicit commercialization, and dogmatic misrepresentation. By applying rigorous historiographical standards, we seek to elevate the study of tradition-associated matrices from the realm of unverified myth into the sphere of probabilistic historical assessment. We aim to serve as a secure, neutral academic nexus where private custodians, monastic institutions, and heritage scholars can collaborate to map the regional trajectories of conserved artifacts while respecting localized customs and devotional pieties.

WHAT WE DO

The Office of Siridantamahapalaka conducts non-destructive documentary evaluations of candidate monastic relics and historical stupa deposits. Our core activities include:

1. **Ingestion and Archiving:** Formally recording the oral testimonies, custodial histories, and visual morphologies of privately and institutionally preserved artifacts.
2. **Contextual Correspondence:** Cross-referencing physical artifacts against primary canonical texts (such as the *Vinaya Piṭaka* and *Aṅguttara Nikāya*), ancient epigraphy, and modern archaeological excavation reports.
3. **Institutional Certification:** Issuing rigorously stratified classifications (e.g., "Candidate Tradition-Associated Matrix") based on the IRCM evidence matrix, explicitly separating documented facts from academic interpretations and tradition-based hypotheses.
4. **Digital Preservation:** Providing open-access registry datasets (HIRR) and non-proprietary research monographs to support the global digital heritage network.

RESEARCH ETHICS

This publication and all associated registry actions are governed by a strict ethical framework:

- **Non-Destructive Scholarship:** The institution fundamentally prohibits the use of destructive radiometric carbon dating (C14) or invasive genetic sampling on tradition-associated matrices, honoring their status as objects of profound veneration.
- **Gap Disclosure Policy:** Missing evidence, unverified transits, and epigraphic voids are openly disclosed as "informational deficits." The absence of evidence shall never be concealed or artificially bridged through speculative reasoning.
- **Anti-Trafficking Compliance:** We explicitly affirm our complete alignment with the 1970 UNESCO Convention and the Protection and Preservation of Antique Objects Law of Myanmar. Heritage research shall never be utilized to formulate market valuations, authenticate unregistered domestic antiquities for commercial transactions, or legitimize the illicit cross-border transfer of cultural property.
- **Academic Neutrality:** The institution shall never employ its registry framework to formulate politically, ethnically, or socially divisive claims, nor shall it disparage the authenticity of relics enshrined in major national stupas. All findings are presented strictly as additive data points contributing to the shared cultural history of global civilizations.

GOVERNANCE STATEMENT

This publication is executed strictly under the regulatory framework of the Integrated Relic Custodianship Model (IRCM). The artifact under review (CASE-2026-0023) operates under the specific governance parameters of "private custodial autonomy." It is explicitly recorded that this tradition-associated matrix does not fall under the direct ownership, statutory registry, or formal physical jurisdiction of the Hswagata Buddha Tooth Relics Preservation Private Museum. The institution acts solely as an independent, non-commercial academic evaluating body.

This publication enforces the Research Gap Disclosure Policy and the strict structural separation of claims. All findings must distinguish clearly between Evidence (documented canonical facts and physical morphology), Interpretation (academic and contextual conclusions), and Hypothesis (traditional attributions and unverified origins). The absence of an unbroken international chain of custody is openly logged as an informational deficit, and the final classification is restricted to a "probabilistic historical assessment."

LEGAL STATEMENT

The Hswagata International Relic Registry explicitly states total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations within the Republic of the Union of Myanmar, where the artifact is currently preserved.

The institution respects the cultural sovereignty and heritage rights of the original source countries of all conserved items. We actively oppose the illicit antiquities trade and affirm our complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. This academic assessment shall never be utilized to facilitate, intermediate, or provide market valuations for unregistered domestic antiquities transactions, nor shall it legitimize the illicit cross-border transfer of cultural property.

DOCTRINAL STATEMENT

In adherence to the mandated Doctrinal Safeguard Rule, the Hswagata International Relic Registry maintains a rigid, non-breachable barrier between observed material facts and theological or narrative expansions.

- **DOCTRINAL POSITION:** Traditional Theravāda belief asserts that the *Khandha Paritta*—utilizing *Mettā-anubhāva* (the power of loving-kindness) combined with *Saccā-kiriya* (the declaration of truth)—provides absolute spiritual immunity from hostile beings. Furthermore, devotional tradition holds that the matrix itself possesses inherent sacred power and serves as a living conduit to the ancient Saṅgha.
- **HISTORICAL EVIDENCE:** The *Vinaya Piṭaka* (*Cūḷavagga* V.6) and the *Aṅguttara Nikāya* (*Ahimetta Sutta*, AN 4.67) officially document a fatal snakebite incident involving a forest-dwelling monk at the Jetavana Monastery. Following this event, the Buddha authorized the recitation of the *Paritta* as a communal directive and established emergency medical exemptions for the self-administration of the *Mahāvīkatā* (four disagreeable remedies: feces, urine, ash, clay) in the *Mahāvagga* (Bhesajjakkhanda, VI.14.7).
- **ACADEMIC INTERPRETATION:** The canonical records reflect the severe socio-environmental hazards of ancient Indian forest monasticism. The Buddha's institutional response demonstrates a highly pragmatic integration of psychological defense mechanisms (reducing fear and the triggering of defensive strikes from wildlife) and indigenous Ayurvedic toxicological treatments. The private custodial preservation of the matrix contextually corresponds with these early monastic realities, though absolute biological authentication of the artifact remains precluded by the principles of non-destructive scholarship.

ABSTRACT

This institutional monograph investigates a candidate tradition-associated monastic tooth matrix (CASE-2026-0023) currently preserved under private custodial autonomy in the Republic of the Union of Myanmar. Accompanied by an oral narrative identifying it as the tooth of a forest-dwelling monk who succumbed to severe snake envenomation, the artifact presents a direct contextual correspondence with the *Vinaya Piṭaka* (*Cūḷavagga* V.6) and the *Aṅguttara Nikāya* (*Ahimetta Sutta*). These primary texts document the early Buddhist Saṅgha's institutional response to lethal environmental hazards through the authorization of the *Khandha Paritta* (mental protection) and *Mahāvīkatā* remedies (emergency toxicology).

Traditional custodial testimony suggests a probabilistic origin at the Dharmarajika Stupa in the Gandhara region. While the clandestine transnational migration of highly venerated relics to ensure their preservation possesses robust historical precedent—as extensively chronicled in the classical *Dāṭhāvamsa* narrative regarding the flight of Princess Hemamālā and Prince Danta—the specific, continuous international chain of custody for this matrix remains an undocumented epigraphic void. Operating strictly under the Integrated Relic Custodianship Model (IRCM), this study maintains rigorous academic caution. Restricting analytical actions to non-destructive documentary assessment, the artifact is classified solely as a "Candidate Tradition-Associated Matrix" based on a probabilistic historical assessment, explicitly avoiding claims of absolute forensic biological authentication.

ABBREVIATIONS

AN: *Āṅguttara Nikāya*

CEC: Central Executive Committee (Hswagata)

Cv: *Cūḷavagga (Vinaya Piṭaka)*

HIRR: Hswagata International Relic Registry

IRCM: Integrated Relic Custodianship Model

GLOSSARY

Adhiṭṭhāna: Firm resolution or spiritual immunity.

Buddhānussati: Recollection of the virtues of the Buddha.

Contextual Correspondence: The alignment of a physical artifact's characteristics or custodial history with documented historical texts, without asserting absolute forensic proof.

Khandha Paritta: A canonical protective chant radiating loving-kindness to the four royal snake families.

Mahāvīkatā: The four disagreeable emergency remedies (feces, urine, ash, clay) permitted in the *Vinaya* for severe envenomation.

Mettā: Boundless loving-kindness.

Paṭiggahaṇa: The formal offering of food or medicine to a monk by a layperson.

Saccā-kiriyā: A declaration of truth used as a protective or miraculous act.

Tradition-Associated Matrix: A physical artifact traditionally revered as a sacred relic, designated as such to maintain academic neutrality regarding its biological authenticity.

TIMELINE OF EVENTS

Early Buddhist Period (c. 5th-4th Century BCE): A forest-dwelling monk at Jetavana Monastery dies from severe snake envenomation (*Vinaya Piṭaka, Cūḷavagga* V.6).

Early Buddhist Period: The Buddha authorizes the recitation of the *Khandha Paritta* and establishes emergency medical exemptions (*Mahāvīkatā*) for snakebites (*Mahāvagga* VI.14.7).

3rd Century BCE: Emperor Ashoka establishes the Dharmarajika Stupa to distribute relics (Probabilistic origin site of the current matrix).

78 CE: Kharosthi inscription on a silver scroll at Dharmarajika Stupa explicitly confirms the enshrinement of a tooth relic ("Nao ca urusaka danta").

4th Century CE: Princess Hemamālā and Prince Danta clandestinely transport a venerated tooth relic from Kalinga to Ceylon to protect it from hostile forces (Historical precedent for undocumented relic migration).

Modern Era (Pre-2026): The candidate matrix (CASE-2026-0023) enters the private preservation portfolio of the former Vice Chairperson of the CEC of Hswagata in Myanmar.

August 7, 2026: The Office of Siridantamahapalaka formally ingests the visual evidence and oral narrative, locking the project under HIRR-2026-0023 for non-destructive documentary assessment.

BACKGROUNDS AND NARRATIVE: MONASTIC SNAKEBITE INCIDENTS, DEFENSIVE PARITTA, AND THE PRIVATE CUSTODIAL PRESERVATION OF A TRADITION-ASSOCIATED TOOTH MATRIX

Document Code: PUB-2026-0023

Research Classification: Institutional Academic Monograph

Evidence Classification: Textual, Historical, Custodial, and Documentary Assessment

PERMANENT INSTITUTIONAL METADATA

Project Owner: Sao Dhammasami (Siridantamahāpālaka)

Researcher: Sao Dhammasami @ Bhikkhu Indasoma Siridantamahāpālaka

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Institutional Affiliation: Hswagata Buddha Tooth Relics Preservation Private Museum (Yangon / Bangkok Operations)

Institutional ORCID: <https://orcid.org/0009-0004-8799-7014>

Publication Classification: Institutional Research Publication

Research Governance Model: Integrated Relic Custodianship Model (IRCM)

EXECUTIVE SUMMARY AND INSTITUTIONAL DECLARATION

This document constitutes an academic and institutional assessment concerning a candidate tradition-associated tooth matrix (CASE-2026-0023). Operating strictly under the parameters of private custodial autonomy, this artifact is maintained exclusively within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of the Hswagata institution. It is explicitly recorded for institutional clarity that this specific asset does not fall under the direct ownership, statutory registry, or formal physical jurisdiction of the Hswagata Buddha Tooth Relics Preservation Private Museum. It remains an independent, privately conserved cultural heritage object currently located within the Republic of the Union of Myanmar. Total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar is formally affirmed regarding the current location and status of the asset.

The artifact is accompanied by an oral narrative identifying it as the tooth of a forest-dwelling monk who succumbed to severe snake envenomation during the early monastic period. This narrative establishes direct contextual correspondence with the *Vinaya Piṭaka* (*Cūḷavagga* V.6) and the *Aṅguttara Nikāya* (*Ahimetta Sutta*, AN 4.67), which document the implementation of the *Khandha Paritta* and emergency *Mahāvīkatā* toxicological exemptions following a fatal monastic snakebite incident.

Custodial testimony suggests a probabilistic historical association between this matrix and the Dharmarajika's Subsidiary Stupa's **Subsidiary Stupa**. This Dharmarajika **Subsidiary Stupa**, located approximately three miles east of the ancient city of Taxila, is recognized as one of the earliest and largest stupas in the Gandhara region. Originally established in the 3rd century BCE by Emperor Ashoka to distribute and venerate the relics of the Buddha, the stupa was later renovated and enlarged by the Kushan Emperor Kanishka in the 2nd century CE to freshly enshrine a tooth relic. Systematic excavations led by Sir John Marshall in 1913 successfully uncovered an undisturbed relic chamber within a small structure to the west of the stupa. Inside a limestone box, excavators discovered a gold reliquary containing a tooth relic, alongside a silver scroll. The Kharosthi inscription on this silver scroll, explicitly dating to 78 CE, identifies the enshrined object as the "tooth relic of the Buddha" ("Nao ca urusaka danta"), providing irrefutable epigraphic confirmation of tooth relic veneration at this specific site.

While the historical and archaeological data from the Dharmarajika's Subsidiary Stupa provide a robust comparative baseline for ancient relic deposits, the specific physical extraction and subsequent transnational chain of custody linking the current privately conserved matrix to the Dharmarajika site remain undocumented. At present, this association represents the custodian's traditional attribution. It does not constitute absolute forensic biological authentication, legal certification, or verified archaeological provenance. The absence of an unbroken chain of custody is openly logged as an informational deficit.

The Hswagata International Relic Registry (HIRR) adopts a cautious academic methodology, restricting analytical actions to the principles of non-destructive scholarship. The specimen shall be classified strictly as a "Candidate Tradition-Associated Matrix under Private Custodial Review." This terminology reflects mandated academic caution, explicitly distinguishing between devotional oral traditions, textual contextual correspondence, and verified empirical evidence.

Document Number: PUB-2026-0023

Document Title: Research Governance Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Research Governance Statement

1. Institutional Mandate and Custodial Boundaries

This Research Governance Statement establishes the formal epistemological and operational framework for the non-destructive documentary evaluation of the candidate tradition-associated tooth matrix designated as CASE-2026-0023. The present research is executed strictly under the regulatory parameters of the Integrated Relic Custodianship Model (IRCM) by the Office of Siridantamahapalaka. It is explicitly recorded that the artifact under review does not fall under the direct ownership, statutory registry, or formal physical jurisdiction of the Hswagata Buddha Tooth Relics Preservation Private Museum. The matrix is maintained exclusively within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata, currently located within the Republic of the Union of Myanmar. The institution functions solely as an independent, non-commercial academic evaluating body operating under the mandated parameter of private custodial autonomy.

2. Epistemological Framework and Academic Caution

The Hswagata International Relic Registry (HIRR) enforces a rigidly stratified methodology designed to separate observed historical facts from doctrinal interpretations. The evaluation of this candidate monastic tooth matrix is bound by the principle of strict academic caution. The research methodology is restricted to non-destructive scholarship; no destructive radiometric carbon dating, invasive genetic sampling, or absolute forensic biological authentication is authorized or asserted. The objective of this research is strictly to evaluate the "contextual

correspondence" between the physical morphology of the artifact, the traditional oral narrative of the envenomated monk, and the established canonical baselines preserved within the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta).

3. Research Gap Disclosure Policy

In accordance with institutional transparency mandates, all missing evidence, unverified transits, and undocumented strata layers must be openly recorded as open informational deficits. While the custodial oral tradition suggests a historical association with a subsidiary stupa of the Dharmarajika complex in the Gandhara region, the specific physical extraction and the continuous transnational chain of custody linking the ancient Indian subcontinent to the current private preservation in Myanmar remain unverified. This discontinuity is formally logged as an epigraphic void. The absence of an unbroken international chain of custody shall not be concealed or artificially bridged through speculative reasoning. Consequently, all geographical and chronological conclusions regarding the origin of this transnational antiquity are strictly limited to a "probabilistic historical assessment."

4. Doctrinal Safeguard and Evidence Stratification

The research governance of this project mandates a strict structural separation of claims to prevent the conflation of devotional piety with empirical verification. The evaluation categorizes data into three distinct strata: Evidence (documented canonical texts, such as the authorization of the Khandha Paritta and the Mahāvīkatā medical exemptions, alongside the verified present custodial status), Interpretation (the contextual alignment of the artifact with the socio-environmental realities of early Indian forest monasticism), and Hypothesis (the traditional attribution identifying the specific matrix as the biological remains of the canonically documented snake-bitten monk). A rigid, non-breachable barrier is maintained between the observed material facts of the highly mineralized biological matrix and subsequent theological expansions concerning the spiritual efficacy of the Mettā-anubhāva.

5. Statutory Compliance and Ethical Alignment

This research framework explicitly affirms complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, as well as total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations within the Republic of the Union of Myanmar. The institutional assessment of CASE-2026-0023 shall never be utilized to formulate market valuations, facilitate unregistered domestic antiquities transactions, or assert private ownership over subterranean or subaquatic antiquities discovered within national territory. The findings herein are presented strictly as additive data points contributing to the shared cultural history of global civilizations, ensuring that the sacred heritage is preserved for open science and responsible veneration without defying national statutory law.

Document Number: PUB-2026-0023

Document Title: Administrative Governance Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Administrative Governance Statement

1. Administrative Jurisdiction and Custodial Autonomy

This Administrative Governance Statement outlines the operational procedures and jurisdictional parameters governing the documentation of the candidate tradition-associated matrix (CASE-2026-0023). Administratively, this project is executed by the Office of Siridantamahapalaka under the Hswagata International Relic Registry (HIRR). It is formally recorded that the artifact operates entirely under private custodial autonomy. It is exclusively maintained within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata, located within the Republic of the Union of Myanmar. The Hswagata Buddha Tooth Relics Preservation Private Museum exercises no administrative, physical, or statutory ownership over this asset, acting solely as an independent evaluating body providing non-destructive documentary assessment.

2. Institutional Oversight and Personnel Administration

All administrative processes, data ingestion, and formal assessments for this project are directed by the Principal Researcher, Sao Dhammasami (ORCID: 0009-0000-0697-4760). To ensure the integrity of the Integrated Relic Custodianship Model (IRCM), administrative and publication governance review is mandated and overseen by the Institutional Governance Reviewer, Venerable Indaka. This bilateral administrative structure guarantees that all outputs maintain strict academic caution, explicitly segregating devotional oral traditions from verified empirical evidence prior to publication release.

3. Regulatory Compliance and Legal Administration

The administrative execution of this registry action is bound by strict adherence to national and international statutory frameworks. The registry administration explicitly states total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations within the Republic of the Union of Myanmar. Administratively, the institution affirms complete alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The administrative parameters of this project expressly prohibit the utilization of this academic assessment to facilitate, intermediate, or provide market valuations for unregistered domestic antiquities transactions.

4. Documentation Deficits and Administrative Logging

In accordance with the administrative requirements of the Research Gap Disclosure Policy, the lack of an unbroken international chain of custody and the absence of border transit documentation for CASE-2026-0023 are officially logged as informational deficits. The administrative apparatus of the HIRR does not possess contemporaneous historical documents, ancient reliquary inscriptions, or formal excavation records verifying the artifact's physical extraction from the hypothesized Dharmarajika Stupa origin site. Consequently, the administration formally limits all final structural and geographical classifications to a probabilistic historical assessment.

5. Administrative Scope of Certification

The final administrative output of this project is restricted to the issuance of a Certificate of Documentary Assessment (CERT-HIRR-2026-0023). Administratively, this certificate verifies the contextual correspondence between the physical matrix, the traditional custodial narrative, and the historical records of the Vinaya Piṭaka (Cūḷavagga V.6). It does not, and cannot, administratively sanction an absolute forensic biological authentication, legal certification of international provenance, or ecclesiastical recognition. The administrative posture of the institution remains strictly

educational, non-commercial, and dedicated to transparent peer review within the global heritage community.

Document Number: PUB-2026-0023

Document Title: Institutional Governance Framework

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Institutional Governance Framework

1. Institutional Mandate and Alignment

This Institutional Governance Framework dictates the overarching structural and ethical parameters under which the Hswagata Buddha Tooth Relics Preservation Private Museum, specifically the Office of Siridantamahapalaka, evaluates the candidate tradition-associated matrix (CASE-2026-0023). Operating under the Integrated Relic Custodianship Model (IRCM), the institution strictly maintains an independent, non-commercial, and educational posture. The primary institutional mandate is to bridge traditional historical narratives with empirical documentary frameworks without asserting absolute forensic biological authentication. The governance structure ensures that all assessments of this artifact contribute as additive data points to global open science, explicitly avoiding dogmatic ownership claims or absolute theological declarations.

2. Institutional Posture on Private Custodial Autonomy

Institutionally, the Hswagata International Relic Registry (HIRR) recognizes and respects the historical precedent of undocumented, private relic preservation. The framework formally codifies that CASE-2026-0023 operates under "private custodial autonomy." The institution explicitly acknowledges that the candidate matrix is solely maintained within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata, located within the Republic of the Union of Myanmar. The institutional framework guarantees that no physical jurisdiction, statutory ownership, or unverified claims of institutional property rights

are imposed upon this privately held cultural asset. The institution serves exclusively as a neutral academic nexus for documentary evaluation.

3. Doctrinal Safeguards and Academic Boundaries

A core pillar of this institutional framework is the mandated structural separation of claims, establishing a rigid, non-breachable barrier between observed material facts, canonical textual correspondence, and theological interpretations. The institution recognizes the traditional custodial narrative identifying the matrix as the tooth of a forest-dwelling monk who succumbed to envenomation. Consequently, the institutional framework authorizes the investigation of "contextual correspondence" between the physical artifact and the foundational canonical texts, specifically the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta). However, the institution strictly prohibits presenting the spiritual efficacy of the Khandha Paritta or the Mahāvīkatā remedies as established empirical facts. All internal institutional classifications are firmly restricted to a "probabilistic historical assessment."

4. Transparency and the Epigraphic Void

The institutional framework mandates absolute transparency regarding informational deficits. While the historical and archaeological data from the hypothesized Dharmarajika Stupa origin site provide a robust comparative baseline for ancient relic deposits, the specific physical extraction and subsequent transnational chain of custody linking the current privately conserved matrix to the ancient Indian subcontinent remain completely unverified. Institutionally, this missing documentation is logged as an "epigraphic void." The institutional governance rules expressly forbid the fabrication or speculative smoothing over of this missing historical gap. The absence of an unbroken international chain of custody is permanently recorded as an open informational deficit within the formal registry.

5. Statutory Compliance and Heritage Protection

The institutional framework explicitly affirms the Registry's complete alignment with national and international cultural heritage laws. The institution dictates total compliance with the Protection and Preservation of Antique Objects

Law and its associated subsidiary regulations within the Republic of the Union of Myanmar. Furthermore, the framework reinforces the institution's commitment to the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. Under this governance framework, the institutional registry architecture shall never be leveraged to facilitate, intermediate, or legitimize unregistered domestic antiquities transactions or the illicit cross-border transfer of cultural property.

Document Number: PUB-2026-0023

Document Title: Research Quality Assurance Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Research Quality Assurance Statement

1. Quality Assurance Mandate and Institutional Standard

This Research Quality Assurance Statement outlines the systematic validation protocols applied to the documentary evaluation of the candidate tradition-associated matrix (CASE-2026-0023). Executed under the Integrated Relic Custodianship Model (IRCM), the quality assurance mandate of the Hswagata International Relic Registry (HIRR) ensures that all recorded data, physical observations, and traditional narratives are subjected to rigorous, neutral academic scrutiny. The Office of Siridantamahapalaka formally guarantees that this evaluation strictly adheres to the principles of non-destructive scholarship, precluding any invasive testing or destructive radiometric profiling. The overarching quality standard demands that all findings serve as additive, verifiable data points for global open science, unequivocally segregating empirical reality from devotional tradition.

2. Methodological Integrity and Academic Caution

The methodological integrity of this project is anchored in the mandated posture of strict academic caution. Quality assurance protocols verify that all institutional observations regarding the physical morphology of the highly mineralized artifact are restricted to visual and contextual analyses. The evaluation successfully validates the "contextual correspondence" between the active matrix, the custodian's oral testimony regarding the envenomated monk, and the foundational textual records preserved in the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta). To maintain methodological purity, all structural and historical conclusions derived from this correspondence have been systematically

restricted to a "probabilistic historical assessment," deliberately avoiding absolute claims of forensic biological authentication.

3. Evidence Stratification and Validation Audits

A core component of the institutional quality assurance framework is the rigid stratification of evidence. Quality audits have successfully verified the structural separation of claims across three distinct analytical tiers: Evidence, Interpretation, and Hypothesis. Canonical records documenting early monastic snakebite incidents, the authorization of the Khandha Paritta, and the emergency Mahāvīkatā medical exemptions have been verified as Primary Evidence (Level A). The current statutory compliance and private preservation status within the Republic of the Union of Myanmar have been validated as Near Primary Evidence (Level B). Conversely, the traditional narrative attributing the artifact's original extraction to a subsidiary stupa of the Dharmarajika complex has been strictly audited and isolated as a Tradition-Based Hypothesis (Level D), ensuring that devotional piety does not compromise empirical scholarship.

4. Gap Disclosure Verification

In strict compliance with the institutional Research Gap Disclosure Policy, quality assurance reviewers have confirmed the explicit and transparent logging of all informational deficits. The continuous transnational chain of custody linking the active matrix from the ancient Indian subcontinent to its current private custodian in Myanmar remains completely unverified. Furthermore, there are no extant ancient reliquary caskets, dedicatory copper plates, or primary excavation records physically accompanying the artifact. This discontinuity is formally audited and permanently recorded as an "epigraphic void." Quality assurance protocols strictly forbid the speculative bridging of these historical gaps, ensuring the scholarly record reflects documented reality.

5. Final Review and Internal Institutional Governance

The final quality assurance parameters require internal governance review prior to formal publication. The Principal Researcher, Sao Dhammasami (ORCID:

0009-0000-0697-4760), verifies the alignment of historical, archaeological, and textual data. Concurrently, the Institutional Governance Reviewer, Venerable Indaka, conducts a structural consistency audit to ensure the publication does not place doctrinal interpretations in defiance of national statutory law or empirical reality. This bilateral review mechanism guarantees that the documentation of CASE-2026-0023 meets the highest standards of archival continuity, transparency, and peer-review readiness within the global heritage community.

Document Number: PUB-2026-0023

Document Title: Evidence Governance Policy

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Evidence Governance Policy

1. Evidentiary Mandate and Methodological Scope

This Evidence Governance Policy establishes the authoritative framework for the ingestion, categorization, and utilization of data pertaining to the candidate tradition-associated tooth matrix (CASE-2026-0023). Operating under the Integrated Relic Custodianship Model (IRCM), the Hswagata International Relic Registry (HIRR) mandates a highly stratified approach to evidentiary analysis. The Office of Siridantamahapalaka enforces this policy to ensure that primary textual baselines, physical morphology, and private custodial records are systematically evaluated without conflating empirical reality with devotional theology. All evidentiary conclusions governed by this policy are legally and academically restricted to establishing "contextual correspondence" between the physical artifact and ancient monastic history, deliberately precluding absolute forensic biological authentication.

2. Governance of Material and Morphological Evidence

The physical morphology of the candidate matrix constitutes a primary evidentiary vector. Under this policy, visual observations—specifically the artifact's high state of mineralization, dark surface coloration, and structural petrification—are strictly governed as descriptive material facts (Level B Evidence). In absolute adherence to the principles of non-destructive scholarship, this policy explicitly prohibits the authorization or integration of destructive radiometric carbon dating (C14), micro-computed tomography (Micro-CT), or invasive genetic sampling. Consequently, all material evidence is governed solely for the purpose of validating the artifact's morphological consistency with prolonged environmental exposure or

traditional ancient preservation methods, precluding specific biological or chronological declarations.

3. Categorization of Canonical Textual Baselines

The governance of textual evidence requires the strict integration of primary canonical sources as immutable historical baselines (Level A Evidence). For CASE-2026-0023, the Vinaya Piṭaka (Cūlavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta, AN 4.67) are formally admitted as the controlling comparative texts. This policy governs the utilization of these texts to demonstrate the socio-environmental realities of early Indian forest monasticism, specifically regarding fatal snakebite incidents, the institutional authorization of the Khandha Paritta, and emergency Mahāvīkatā toxicological exemptions. The policy enforces a non-breachable barrier, mandating that these texts be utilized strictly for historical contextualization rather than as empirical proof of the artifact's specific identity or supernatural efficacy.

4. Regulation of Oral Tradition and Custodial Testimony

The traditional oral narrative accompanying the artifact, which identifies it as the tooth of the envenomated monk and suggests a historical origin at a subsidiary stupa of the Dharmarajika complex, is subject to strict epistemological regulation. This policy classifies the custodian's testimony as a Tradition-Based Hypothesis (Level D Evidence). While oral memory is recognized as a vital mechanism for cultural preservation, this governance framework dictates that traditional attributions cannot supersede or erase undocumented physical realities. The oral narrative is thus governed purely as a cultural and historiographical artifact, informing the "probabilistic historical assessment" without being elevated to the status of a documented archaeological fact.

5. Administration of Evidentiary Deficits

This policy mandates the explicit administrative logging of all evidentiary gaps to protect the integrity of the institutional archive. The absence of primary reliquary caskets, contemporaneous dedicatory inscriptions, and a verified

transnational chain of custody from Gandhara to the Republic of the Union of Myanmar is formally governed as an "epigraphic void." The policy categorically forbids the interpolation of data from comparative archaeological sites—such as the 78 CE silver scroll from the main Dharmarajika Stupa—to artificially bridge the evidentiary gaps of the active matrix. All missing data parameters remain permanently open within the public record, ensuring that the limits of the evidence dictate the boundaries of the final institutional certification.

Document Number: PUB-2026-0023

Document Title: Evidence Classification Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Evidence Classification Statement

1. Classification Mandate and Stratification Parameters

This Evidence Classification Statement formally categorizes the data vectors associated with the candidate tradition-associated tooth matrix (CASE-2026-0023) under the strict protocols of the Integrated Relic Custodianship Model (IRCM). The Office of Siridantamahapalaka requires the rigorous stratification of all submitted information to prevent the conflation of devotional piety with verified empirical reality. The classifications designated within this statement govern the institutional weighting of textual history, physical morphology, and oral tradition, culminating in a probabilistic historical assessment of the artifact's contextual correspondence with early Indian forest monasticism.

2. Primary Textual and Canonical Evidence (Level A)

The highest evidentiary classification (Level A: Very High Confidence) is assigned strictly to the established canonical baselines preserved within the Pali texts. The accounts of the fatal monastic snakebite incident, the institutional authorization of the Khandha Paritta, and the emergency Mahāvīkatā toxicological exemptions recorded in the Vinaya Piṭaka (Cūḷavagga V.6 and Mahāvagga VI.14.7) and the Aṅguttara Nikāya (Ahimetta Sutta, AN 4.67) are classified as verified historical literature. This classification confirms the socio-environmental realities of early Buddhist monasticism, serving as the immutable historical framework against which the artifact's contextual correspondence is measured.

3. Material Morphology and Custodial Verification (Level B)

The physical and legal realities of the active matrix are classified as Near Primary Evidence (Level B: High to Moderate Confidence). The verified current status of the artifact—lawfully maintained under private custodial autonomy within the Republic of the Union of Myanmar by the former Vice Chairperson of the CEC of Hswagata—is classified as a documented institutional fact (High Confidence). Concurrently, the visual morphology of the matrix, which exhibits significant structural petrification, dark surface mineralization, and historical fracture margins, is classified as confirmed material data (Moderate Confidence). In absolute compliance with the mandate of non-destructive scholarship, the absence of radiometric or genetic profiling prevents the elevation of this physical data to absolute forensic biological authentication.

4. Comparative Historical Frameworks (Level C)

Historical chronicles and external archaeological datasets utilized to contextualize the undocumented transnational migration of the artifact are classified as Comparative Evidence (Level C: Moderate Confidence). The historical precedent of private, unrecorded relic migration documented in classical texts such as the *Dāṭhāvaṃsa*, as well as the confirmed archaeological baselines of Gandharan tooth relic veneration derived from the main Dharmarajika Stupa excavations, are classified exclusively as comparative paradigms. This classification explicitly notes that these frameworks provide a robust historical precedent but do not constitute direct physical evidence for the specific extraction or transit of CASE-2026-0023.

5. Tradition-Based Hypotheses and Custodial Memory (Level D)

The traditional oral narrative accompanying the artifact is classified as a Tradition-Based Hypothesis (Level D: Low Confidence). The custodian's testimony attributing the biological matrix directly to the canonically recorded envenomated monk, and suggesting an original geographical enshrinement within a subsidiary stupa of the Dharmarajika complex, represents a profound cultural memory. However, under institutional governance, this narrative cannot supersede empirical deficits. It is classified strictly as a traditional attribution that informs the overall probabilistic

historical assessment, and it is explicitly insulated from being presented as a scientifically authenticated archaeological fact.

6. Declaration of Epigraphic Voids and Final Classification

In strict adherence to the Research Gap Disclosure Policy, the total absence of contemporaneous reliquary inscriptions, original stratigraphic excavation data, and a continuous transnational chain of custody is formally classified as an Epigraphic Void (Informational Deficit). The classification of these gaps is mandatory to ensure transparency within the global heritage community. Synthesizing these stratified evidence levels, the institution issues a final composite classification for CASE-2026-0023: a "Candidate Tradition-Associated Monastic Tooth Matrix under Private Custodial Review," supported by a probabilistic historical assessment of contextual correspondence.

Document Number: PUB-2026-0023

Document Title: Chain of Custody Governance Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Chain of Custody Governance Statement

1. Custodial Mandate and Present Jurisdiction

This Chain of Custody Governance Statement establishes the formal institutional parameters for documenting the transmission and preservation history of the candidate tradition-associated tooth matrix (CASE-2026-0023). Under the Integrated Relic Custodianship Model (IRCM), the primary mandate is to accurately record all known custodial transitions while formally declaring any periods of interrupted continuity. The Office of Siridantamahapalaka verifies and governs the current custodial status of this artifact as residing strictly under "private custodial autonomy." The artifact is presently maintained in the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of

Hswagata. The institution confirms that the artifact's current preservation complies fully with the Protection and Preservation of Antique Objects Law within the Republic of the Union of Myanmar.

2. Governance of Transnational Transit Deficits

In strict accordance with the Research Gap Disclosure Policy, the Hswagata International Relic Registry (HIRR) governs the undocumented transnational transit of this active matrix as a formal informational deficit. While the custodian's traditional narrative hypothesizes an original extraction from a subsidiary stupa of the Dharmarajika complex in the Gandhara region, the institution possesses no formal border transit documents, continuous logistical manifests, or statutory export certifications connecting the ancient Indian subcontinent to the present location in Myanmar. This period of unverified transfer is permanently recorded within the institutional archive as an epigraphic void. The governance protocol explicitly forbids the speculative fabrication of intermediate custodial guardians to artificially bridge this gap.

3. Integration of Comparative Historical Paradigms

To academically evaluate the unverified transit pathways of tradition-associated matrices, this policy authorizes the strict and limited integration of comparative textual precedents. The classical Pali chronicle, the *Dāṭhāvamsa*, extensively documents the clandestine, undocumented international transit of a venerated tooth relic by Princess Hemamālā and Prince Danta to protect it from hostile forces. Under this governance statement, this text is utilized exclusively to establish a historical paradigm wherein the preservation of sacred heritage frequently necessitated private, unrecorded transportation outside formal state channels. This paradigm provides a framework of contextual correspondence for the active matrix, explaining the absence of continuous transit documentation without asserting absolute historical verification of the specific artifact's journey.

4. Customs Verification and Anti-Trafficking Compliance

The governance of the chain of custody for CASE-2026-0023 mandates absolute adherence to international statutory law and anti-trafficking frameworks. The institution formally recognizes the sovereign inspection rights of border customs authorities and affirms total alignment with the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The unverified transnational transit logged within this registry assessment shall never be utilized to legitimize illicit cross-border transfers, nor shall the artifact's status as a venerated religious object be leveraged to claim retroactive immunity from standard statutory customs inspections. The institutional posture remains strictly academic and observational.

5. Final Custodial Classification and Archival Limitations

Synthesizing the documented present jurisdiction and the unverified historical transit, the chain of custody for CASE-2026-0023 is formally classified as a "Discontinuous Traditional Custody." This classification validates the absolute legal integrity of the current private preservation in Myanmar while rigorously acknowledging the epigraphic void preceding it. Consequently, the Hswagata International Relic Registry dictates that all structural and geographical claims regarding the artifact's origin must remain restricted to a probabilistic historical assessment. The chain of custody record shall remain immutable within the registry, ensuring transparent peer review and preserving the precise boundary between verified contemporary custodianship and unverified historical origins.

Document Number: PUB-2026-0023

Document Title: Registry Governance Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Registry Governance Statement

1. Registry Mandate and Artifact Codification

This Registry Governance Statement defines the structural protocols for the ingestion, classification, and long-term digital retention of data concerning the candidate tradition-associated matrix (CASE-2026-0023). Executed under the Integrated Relic Custodianship Model (IRCM), the Hswagata International Relic Registry (HIRR) mandates that this specific cultural asset be securely codified within the institutional database as REG-2026-0023. The Office of Siridantamahapalaka formally decrees that this registry entry functions exclusively as an independent academic record of documentary evaluation. It is explicitly recorded within the registry architecture that the artifact remains under private custodial autonomy, maintained in the personal portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata, and is not the statutory property of the Hswagata Buddha Tooth Relics Preservation Private Museum.

2. Standardized Nomenclature and Metadata Controls

To preserve scholarly integrity and prevent the conflation of devotional piety with empirical authentication, this policy enforces strict metadata controls across all registry fields. The active matrix must be immutably cataloged using the standardized nomenclature: "Candidate Tradition-Associated Monastic Tooth Matrix." Registry administrators are strictly forbidden from altering this classification to imply absolute forensic biological authentication or definitive genetic verification. Furthermore, the relationship between the physical morphology of the artifact and the canonical accounts of the envenomated monk in the Vinaya Piṭaka (Cūḷavagga V.6) must be

recorded exclusively under the metadata tag of "contextual correspondence," ensuring that the digital archive reflects a probabilistic historical assessment rather than absolute historical identification.

3. Codification of Informational Deficits and Epigraphic Voids

In absolute compliance with the Research Gap Disclosure Policy, the registry architecture is programmed to permanently display all identified informational deficits alongside the primary artifact entry. The absence of a continuous transnational chain of custody from the ancient Indian subcontinent to the Republic of the Union of Myanmar, as well as the complete lack of contemporaneous reliquary inscriptions or border transit documents, are formally codified within the registry as an "epigraphic void." The governance protocols strictly prohibit the unauthorized modification of registry fields to artificially bridge these historical gaps. These logged deficits must remain prominently visible in all public-facing and internal database queries to guarantee absolute transparency.

4. Registry Isolation and Contamination Prevention

A critical function of this Registry Governance Statement is to ensure the absolute isolation of CASE-2026-0023 from external archaeological datasets. While the custodian's oral tradition suggests a probabilistic origin at a subsidiary stupa of the Dharmarajika complex, the registry architecture strictly firewalls the active matrix from the verified empirical data of the main Dharmarajika excavations (such as the 78 CE Kharosthi silver scroll). Cross-project contamination is expressly forbidden; comparative historical paradigms may be linked contextually as reference literature, but they shall not be merged into the primary evidentiary metadata of the active matrix. This ensures the artifact is evaluated solely on its own verifiable material and custodial merits.

5. Statutory Compliance and Final Registry Status

The final registry parameters dictate that all entries regarding CASE-2026-0023 must actively reflect compliance with both national and international heritage preservation laws. The registry formally logs the current private

preservation as fully compliant with the Protection and Preservation of Antique Objects Law within the Republic of the Union of Myanmar, and aligns with the non-commercial, anti-trafficking principles of the 1970 UNESCO Convention. Upon the completion of this documentation phase, the registry entry for REG-2026-0023 shall be elevated to Lock Level 7 (Immutable Archive Status). This secures the academic record against retrospective alteration, preserving the artifact's documentation for future peer review and ongoing global open science initiatives.

Document Number: PUB-2026-0023

Document Title: Data Integrity Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Data Integrity Statement

1. Data Integrity Mandate and Scope

This Data Integrity Statement establishes the structural and ethical protocols required to ensure the unassailable accuracy, transparency, and immutability of all records pertaining to the candidate tradition-associated tooth matrix (CASE-2026-0023). Enforced by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this mandate guarantees that all documentary evidence, visual morphology, and historical narratives are recorded exactly as observed. The Hswagata International Relic Registry (HIRR) fundamentally prohibits the alteration, enhancement, or speculative manipulation of dataset parameters. The integrity of this research relies strictly on maintaining a precise operational boundary between verifiable empirical evidence and traditional devotional piety, ensuring the final record reflects a neutral, non-commercial academic assessment.

2. Preservation of Informational Deficits and Epigraphic Voids

A central tenet of the institutional data integrity framework is the rigid protection of missing information. For CASE-2026-0023, the absence of contemporaneous historical documents, primary excavation stratigraphy, and a verified continuous transnational chain of custody from the ancient Indian subcontinent to the Republic of the Union of Myanmar are officially locked within the database as an epigraphic void. The data integrity policy dictates that these deficits must be preserved as immutable facts. No researcher, archivist, or administrative reviewer is permitted to artificially generate intermediate custodial links, project

unverified border transit documents, or interpolate findings from the Dharmarajika Stupa's archaeological baseline to seamlessly bridge these historical gaps.

3. Morphological Accuracy and Classification Constraints

The integrity of the physical dataset demands that all morphological observations be recorded with strict academic caution. The visual evidence of the artifact—displaying high mineralization, structural petrification, and historical fracture margins—is documented accurately without overextending the data into unsupported biological claims. Because the principles of non-destructive scholarship prohibit invasive genetic testing or radiometric carbon dating (C14), the data parameters restrict the artifact's classification to a "Candidate Tradition-Associated Monastic Tooth Matrix." Any alteration of this nomenclature to imply an absolute forensic biological authentication or a definitive chronological age constitutes a critical breach of institutional data integrity and is expressly forbidden.

4. Fidelity of Textual and Contextual Alignments

Data integrity requires the uncompromising accuracy of primary textual citations utilized to establish historical context. The canonical literature detailing fatal monastic snakebite incidents, specifically from the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta, AN 4.67), must be transcribed and cited with exact fidelity to the Pali Text Society editions. This documentation rigorously verifies the institutional authorization of the Khandha Paritta and emergency Mahāvīkatā medical exemptions. Data integrity protocols ensure these texts are deployed solely to construct a robust "contextual correspondence" between the socio-environmental realities of early Indian forest monasticism and the private custodian's oral narrative, deliberately avoiding the presentation of metaphysical or supernatural phenomena as empirical dataset facts.

5. Statutory Verification and Audit Mechanisms

To finalize the data integrity lifecycle, the dataset undergoes systematic internal auditing by the Principal Researcher (Sao Dhammasami) and the Institutional Governance Reviewer (Venerable Indaka). This bilateral audit verifies that the

recorded private custodial autonomy within the Republic of the Union of Myanmar is factually accurate and compliant with the Protection and Preservation of Antique Objects Law. Furthermore, it ensures the complete exclusion of commercially driven valuations or illicit transit facilitation, maintaining total alignment with the 1970 UNESCO Convention. Upon successful completion of these audits, the data fields for REG-2026-0023 are secured, ensuring the resulting "probabilistic historical assessment" remains a transparent, unaltered resource for the global heritage community.

Document Number: PUB-2026-0023

Document Title: Documentation Control Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Documentation Control Statement

1. Documentation Control Mandate and Scope

This Documentation Control Statement establishes the rigorous administrative parameters required for the generation, issuance, and permanent archival management of all institutional records associated with the candidate tradition-associated tooth matrix (CASE-2026-0023). Governed by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this mandate ensures that all data comprising PUB-2026-0023 remains structured, traceable, and immutable. The Hswagata International Relic Registry (HIRR) enforces strict documentation control to prevent unauthorized retrospective alteration of the established physical morphology, private custodial history, and the primary canonical texts detailing early Indian forest monasticism.

2. Versioning and Immutable Archival Parameters

The issuance of this institutional research publication is strictly controlled under Version 1.0. Documentation control protocols dictate that upon final institutional approval, all textual descriptions, evidence stratifications, and metadata associated with REG-2026-0023 are sealed at Lock Level 7 (Immutable Archive Status). Any subsequent integration of new historical data, supplementary visual morphology reports, or custodial transition logs must be authorized through a formal, documented revision process resulting in a sequentially numbered issuance (e.g., Version 1.1). The baseline data established in Version 1.0—specifically the probabilistic historical assessment and the contextual correspondence of the artifact—shall not be overwritten or erased in future iterations.

3. Control of Informational Deficits within the Record

Documentation control requires the permanent and standardized logging of all missing evidence. The absence of a verified transnational chain of custody from the ancient Indian subcontinent to the Republic of the Union of Myanmar, as well as the lack of contemporaneous border transit documents or primary reliquary caskets, is formally controlled under the designation of an "epigraphic void." The documentation framework explicitly prohibits the removal of these recorded informational deficits to artificially enhance the artifact's provenance. These documented gaps must remain prominently fixed within the primary case file, ensuring the absolute transparency required for global open science.

4. Structural Integrity of Comparative and Direct Evidence

To prevent the internal contamination of the research file, documentation control protocols strictly separate direct material evidence from comparative historical frameworks. The visual morphology of the active matrix—exhibiting significant structural petrification and dark surface mineralization—and the primary textual baseline of the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta, AN 4.67) are controlled as the direct evaluative core of the project. Conversely, historical chronicles documenting clandestine relic transit (the Dāṭhāvaṃsa) and external archaeological data (the Dharmarajika Stupa's 78 CE silver scroll) are rigidly controlled as supplementary comparative appendices. They shall never be documented as direct empirical proof for CASE-2026-0023.

5. Final Authorization and Distribution Governance

The final control mechanism for PUB-2026-0023 requires the formal authorization of the designated institutional signatories prior to distribution. The Principal Researcher, Sao Dhammasami (ORCID: 0009-0000-0697-4760), must sign off on the academic integrity of the probabilistic historical assessment. Concurrently, the Institutional Governance Reviewer, Venerable Indaka, must certify that the document's release complies fully with the Protection and Preservation of Antique Objects Law within the Republic of the Union of Myanmar, and aligns with the

anti-trafficking principles of the 1970 UNESCO Convention. Once authorized, the controlled document is slated for secure digital preservation within the primary HIRR database, serving as a transparent, non-commercial reference for the global heritage community.

Document Number: PUB-2026-0023

Document Title: Institutional Verification Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Institutional Verification Statement

1. Verification Mandate and Scope

This Institutional Verification Statement formally certifies the procedural and analytical validity of the documentary evaluation conducted for the candidate tradition-associated tooth matrix (CASE-2026-0023). Under the authority of the Office of Siridantamahapalaka and the governing framework of the Integrated Relic Custodianship Model (IRCM), this statement ensures that all evidence, morphological observations, and custodial records have been systematically verified against institutional standards. The Hswagata International Relic Registry (HIRR) mandates this verification to confirm that the final evaluation maintains absolute academic neutrality, preserves the integrity of disclosed information gaps, and adheres strictly to the principles of non-destructive scholarship.

2. Verification of Custodial Status and Legal Compliance

Institutional verification protocols confirm that the active matrix is maintained exclusively under "private custodial autonomy" within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata, located in the Republic of the Union of Myanmar. The verifying authorities have conducted a comprehensive compliance review and verified that the current custodial preservation complies fully with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations. Furthermore, the verification confirms total alignment with the non-commercial, anti-trafficking principles of the 1970 UNESCO Convention, ensuring the assessment is never

utilized to facilitate commercial antiquities transactions or illicit cross-border transfers.

3. Verification of Textual and Historical Baselines

The verification process formally validates the integration of primary canonical literature as immutable historical baselines. The accounts of the fatal monastic snakebite incident, the institutional authorization of the Khandha Paritta, and the emergency Mahāvīkatā toxicological exemptions recorded in the Vinaya Piṭaka (Cūḷavagga V.6 and Mahāvagga VI.14.7) and the Aṅguttara Nikāya (Ahimetta Sutta, AN 4.67) have been cross-referenced and verified against Pali Text Society editions. The verification confirms that these canonical texts establish a robust "contextual correspondence" with the socio-environmental realities of early Indian forest monasticism, providing a verified historical foundation for the traditional oral narrative without asserting absolute biological identification.

4. Verification of Informational Deficits and Epigraphic Voids

In absolute adherence to the Research Gap Disclosure Policy, the institutional verification audit formally authenticates the presence of disclosed research gaps. The total absence of contemporaneous reliquary inscriptions, original excavation stratigraphy, and a continuous transnational chain of custody linking ancient Gandhara to the Republic of the Union of Myanmar has been verified and locked as an "epigraphic void." The auditing officers confirm that these missing data parameters have not been artificially bridged or speculative manipulated, ensuring the public record accurately reflects the boundaries of known evidence through a restrained "probabilistic historical assessment."

5. Final Institutional Sign-Off and Certification

The verification process concludes with the formal sign-off of the designated institutional authorities. The Principal Researcher, Sao Dhammasami (ORCID: 0009-0000-0697-4760), verifies the academic rigor and historical accuracy of the evaluation. Concurrently, the Institutional Governance Reviewer, Venerable Indaka, certifies that the documentation maintains structural consistency and institutional

neutrality. Upon the completion of this verification statement, the documentation for REG-2026-0023 is approved for publication release and secured under immutable archival controls.

Document Number: PUB-2026-0023
Document Title: Publication Governance Statement
Project Number: HIRR-2026-0023
Registry Number: REG-2026-0023
Version: 1.0
Classification: Institutional Research Publication

Publication Governance Statement

1. Publication Mandate and Academic Scope

This Publication Governance Statement dictates the ethical, legal, and institutional parameters for the public dissemination of the research monograph concerning the candidate tradition-associated tooth matrix (CASE-2026-0023). Issued by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this publication (PUB-2026-0023) is mandated to serve exclusively as a non-commercial, educational resource for the global heritage community. The Hswagata International Relic Registry (HIRR) authorizes this release to provide additive data points to global open science, facilitating transparent peer review regarding the morphological preservation and historical contextualization of early Buddhist monastic artifacts. The publication shall under no circumstances be utilized as an instrument for market valuation, commercial authentication, or the facilitation of unregistered domestic antiquities transactions.

2. Authorship, Attribution, and Intellectual Property

The intellectual framework, structural formatting, and historical synthesis contained within this publication remain the exclusive intellectual property of the Office of Siridantamahapalaka and the Hswagata Buddha Tooth Relics Preservation Private Museum. The primary authorship and scholarly responsibility for the historiographical conclusions are formally attributed to the Principal Researcher, Sao Dhammasami (ORCID: 0009-0000-0697-4760). Institutional governance and structural-consistency reviews are formally attributed to the Co-Founder, Venerable Indaka. No part of this formally issued publication may be reproduced, digitally hosted by third-party registries, or transmitted in any commercial capacity without

explicit written clearance, save for brief citations utilized in critical academic reviews that properly credit the institutional source.

3. Governance of Doctrinal and Empirical Claims in Publication

To maintain strict academic caution and institutional neutrality, this publication is governed by a mandated structural separation of claims. The published text must rigorously differentiate between the established textual evidence of the Vinaya Piṭaka (Cūlavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta), and the physical realities of the highly mineralized artifact currently under private custodial autonomy. The publication explicitly prohibits the presentation of theological concepts—such as the supernatural efficacy of the Khandha Paritta or the spiritual immunity generated by Mettā-anubhāva—as empirical forensic facts. All final assertions regarding the historical identity of the artifact must be published strictly as a "probabilistic historical assessment," reflecting a "contextual correspondence" rather than an absolute biological authentication.

4. Mandatory Disclosure of Research Gaps in Published Materials

In absolute compliance with the Research Gap Disclosure Policy, the publication must prominently feature and preserve all identified informational deficits. The publication governance framework categorically forbids the editorial obscuration, removal, or denial of logged systemic data deficits to render the document more definitive to external audiences or media entities. The text must explicitly publish the existence of an "epigraphic void," detailing the absence of contemporaneous reliquary inscriptions, original stratigraphic excavation records, and a verified transnational chain of custody from the ancient Indian subcontinent to the Republic of the Union of Myanmar. These documented gaps are central to the publication's academic integrity.

5. Institutional Authorization and Final Release Parameters

The issuance of this document constitutes the formal clearance of PUB-2026-0023 (Version 1.0) for internal archiving and permitted academic distribution. The publication actively reflects and states total compliance with the

Protection and Preservation of Antique Objects Law and its associated subsidiary regulations within the Republic of the Union of Myanmar, recognizing the current artifact as functioning solely under private custodial autonomy. Following the final institutional sign-off by the Principal Researcher and the Institutional Governance Reviewer, the publication parameters are locked. Any future integration of newly discovered historical paradigms or comparative archaeological data must be issued under a formalized, sequential revision (e.g., Version 1.1), ensuring the original publication baseline remains an immutable record of institutional scholarship.

Document Number: PUB-2026-0023

Document Title: Digital Preservation Statement

Project Number: HIRR-2026-0023

Registry Number: REG-2026-0023

Version: 1.0

Classification: Institutional Research Publication

Digital Preservation Statement

1. Digital Archival Mandate and Scope

This Digital Preservation Statement dictates the technical and institutional protocols required for the long-term archival retention of all datasets pertaining to the candidate tradition-associated tooth matrix (CASE-2026-0023). Governed by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), the Hswagata International Relic Registry (HIRR) mandates the creation of a comprehensive, immutable digital archive for this artifact. The primary objective is to present these digital preservation initiatives—often formalized as Digital Twin Profiling—as non-proprietary contributions to global open science. This ensures that the physical artifact, while remaining strictly under private custodial autonomy within the Republic of the Union of Myanmar, is digitally safeguarded against historical erasure and remains accessible for transparent peer review by the global heritage community.

2. Immutable Retention of Informational Deficits

A foundational requirement of this digital preservation framework is the permanent and unalterable coding of all identified research gaps within the digital metadata. The "epigraphic void"—specifically the absence of contemporaneous reliquary inscriptions, original stratigraphic excavation records, and a verified transnational chain of custody from the ancient Indian subcontinent—must be hard-coded into the primary registry entry (REG-2026-0023). Digital preservation protocols dictate that these recorded informational deficits cannot be overwritten, obscured, or deprecated during future database migrations or server updates. The

digital architecture guarantees that any search or retrieval of this project explicitly displays these constraints, ensuring the artifact's classification is permanently bound to a probabilistic historical assessment.

3. Preservation of Morphological and Visual Data

The digital preservation mandate requires the secure, high-fidelity archiving of all visual intelligence and morphological data associated with CASE-2026-0023. The institutional photographic records (specifically IMG_0151, IMG_0152, and IMG_0153), which document the artifact's significant structural petrification, dark surface mineralization, and historical fracture margins, are to be archived using lossless digital formats. To adhere strictly to the principles of data integrity and non-destructive scholarship, the digital framework explicitly prohibits the algorithmic enhancement, digital restoration, or speculative 3D manipulation of these image files to simulate missing anatomical features. The visual evidence must be preserved exactly as observed, reflecting the artifact's current physical reality and prolonged environmental exposure.

4. Metadata Synchronization and Interoperability

To facilitate global open science and support comparative Buddhist studies, the digital record for CASE-2026-0023 must utilize standardized metadata schemas. The archival architecture must integrate the verified contextual correspondence between the active matrix and the primary canonical texts detailing fatal monastic snakebite incidents—namely the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta). Furthermore, the digital repository must synchronize institutional identifiers, securely linking the publication to the recognized ORCID profiles of the Principal Researcher (Sao Dhammasami: 0009-0000-0697-4760) and the issuing institutional body. The metadata taxonomic tags are strictly restricted to the mandated institutional vocabulary, precluding any digital indexing that implies absolute forensic biological authentication.

5. Access Control and Long-Term Server Governance

Upon the completion of the documentary evaluation, the digital archive for REG-2026-0023 shall be elevated to Lock Level 7 (Immutable Archive Status) on the HIRR servers. Access control governance ensures that the core empirical data, gap disclosures, and primary textual baselines are protected from unauthorized third-party modifications, while the finalized publication (PUB-2026-0023) is made securely available for non-commercial educational purposes. The digital preservation architecture is rigorously firewalled to prevent cross-project contamination, guaranteeing that data from comparative archaeological baselines—such as the Dharmarajika Stupa—are maintained as distinct reference entities and never merged into the core factual dataset of the active matrix.

Document Number: PUB-2026-0023
Document Title: Version Control Statement
Project Number: HIRR-2026-0023
Registry Number: REG-2026-0023
Version: 1.0
Classification: Institutional Research Publication

Version Control Statement

1. Version Control Mandate and Baseline Establishment

This Version Control Statement establishes the administrative and archival parameters for the lifecycle management of the institutional research publication concerning the candidate tradition-associated tooth matrix (CASE-2026-0023). Issued by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), this protocol mandates that the current release is formally designated and locked as Version 1.0. This baseline version represents the initial, finalized documentary evaluation of the artifact's morphological state, its current private custodial autonomy within the Republic of the Union of Myanmar, and its contextual correspondence with the canonical accounts of early Indian forest monasticism.

2. Immutability of the Baseline Record and Informational Deficits

A fundamental principle of this version control protocol is the absolute immutability of the established baseline data and recorded research gaps. Version 1.0 permanently logs the total absence of contemporaneous reliquary inscriptions, original stratigraphic excavation data, and a verified transnational chain of custody from the ancient Indian subcontinent. These missing parameters are formally codified as an "epigraphic void." Version control governance explicitly prohibits any subsequent revision (e.g., Version 1.1 or 2.0) from retrospectively deleting, obscuring, or artificially bridging these logged informational deficits. The artifact's resulting classification, restricted to a "probabilistic historical assessment," remains intrinsically tied to the limitations documented in this primary version.

3. Authorized Triggers for Revision and Iteration

The Hswagata International Relic Registry (HIRR) defines strict criteria that must be met to authorize a subsequent version of this publication. A revision may only be triggered by the ingestion of new, verifiable empirical evidence. Authorized triggers include the acquisition of formal, contemporaneous border transit manifests proving historical transnational migration, the discovery of secondary epigraphic evidence directly linking the

artifact to its hypothesized original enshrinement at the Dharmarajika Stupa, or advanced morphological assessments that maintain the institutional mandate of non-destructive scholarship. Revisions shall never be initiated solely to accommodate unsubstantiated theological declarations, doctrinal expansions, or the shifting demands of commercial antiquities markets.

4. Authorization Protocol for Subsequent Versions

Any proposed iteration of PUB-2026-0023 must undergo the comprehensive institutional review process mandated for the original baseline publication. Proposed amendments must be structurally isolated, clearly identifying how the new data alters the previously established contextual correspondence. The issuance of a new version strictly requires bilateral authorization. The Principal Researcher, Sao Dhammasami (ORCID: 0009-0000-0697-4760), must validate the academic and empirical integrity of the newly incorporated evidence. Simultaneously, the Institutional Governance Reviewer, Venerable Indaka, must certify that the revision complies fully with the national heritage preservation laws of the Republic of the Union of Myanmar and the anti-trafficking principles of the 1970 UNESCO Convention.

5. Archival Retention of Superseded Versions

In the event that a Version 1.1 or Version 2.0 is officially authorized and published, the version control framework dictates that Version 1.0 must not be destroyed, overwritten, or removed from the digital repository. Superseded versions must be permanently retained within the institutional archive under a deprecated status, ensuring that the complete historiographical evolution of the project remains transparent and accessible for global open science. This guarantees that external scholars, peer reviewers, and heritage institutions can trace the precise trajectory of the documentary evaluation, reinforcing the institution's commitment to rigorous, accountable, and neutral academic research.

Document Number: PUB-2026-0023
Document Title: Records Management Statement
Project Number: HIRR-2026-0023
Registry Number: REG-2026-0023
Version: 1.0
Classification: Institutional Research Publication

Records Management Statement

1. Records Management Mandate and Institutional Scope

This Records Management Statement establishes the operational directives for the organization, maintenance, and secure handling of all institutional files pertaining to the candidate tradition-associated tooth matrix (CASE-2026-0023). Administered by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), the primary mandate of this statement is to ensure that all generated records remain systematically traceable, legally compliant, and academically neutral. The Hswagata International Relic Registry (HIRR) requires that all photographic records, custodial testimonies, and textual analyses remain rigorously organized to support a probabilistic historical assessment, explicitly preventing the use of these records for commercial valuation or absolute forensic biological authentication.

2. Management of Custodial and Legal Records

The records management protocol enforces strict controls over the documentation of the artifact's current physical jurisdiction. All records confirming the artifact's status under private custodial autonomy—specifically its maintenance within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata—are managed as primary compliance files. This ensures that the institutional repository accurately reflects total compliance with the Protection and Preservation of Antique Objects Law within the Republic of the Union of Myanmar. The records clearly delimit the institutional boundaries, formally managing the distinction that the Hswagata Buddha Tooth Relics Preservation Private Museum acts solely as a documentary evaluator and holds no statutory ownership over the active matrix.

3. Categorization of Textual and Morphological Data

All empirical and literary data files must be managed within distinct, non-overlapping categorical silos to preserve methodological integrity. The visual intelligence records—specifically photographic plates IMG_0151, IMG_0152, and IMG_0153, which document the artifact's structural petrification and dark surface mineralization—are managed strictly as physical morphology files. Conversely, the Pali canonical excerpts from the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta), which document the institutional authorization of the Khandha Paritta and emergency Mahāvīkatā medical exemptions, are managed as immutable textual baselines. Records management protocols dictate that these data streams may only intersect within the formal analytical synthesis to establish contextual correspondence, preventing the conflation of morphology with doctrine.

4. Permanent Retention of Informational Deficits

A critical function of the records management system is the active administration of missing data parameters. The absence of primary reliquary caskets, stratigraphic excavation notes, and a verified transnational chain of custody from the ancient Indian subcontinent to Myanmar is officially managed as a permanently retained "epigraphic void." Records management protocols forbid the deletion, obscuration, or systematic hiding of these documented research gaps. These deficit logs must be continuously linked to the primary artifact dossier (REG-2026-0023) to ensure that any future researcher accessing the files is immediately presented with the empirical limitations defining this project.

5. File Security, Access, and Lifecycle Governance

To support the principles of global open science while protecting sensitive custodial data, the records management lifecycle imposes rigorous access controls. The finalized publication (PUB-2026-0023) and its approved appendices are designated for public academic dissemination, strictly aligned with the non-commercial principles of the 1970 UNESCO Convention. Concurrently, internal administrative correspondence and raw custodial intake forms are secured within

restricted tiers of the HIRR database. Upon formal institutional certification, the entire records cluster for CASE-2026-0023 is elevated to an immutable retention status, ensuring that the documented historiography and contextual correspondence are preserved intact for subsequent peer review and archival continuity.

Document Number: PUB-2026-0023
 Document Title: Archival Policy Statement
 Project Number: HIRR-2026-0023
 Registry Number: REG-2026-0023
 Version: 1.0
 Classification: Institutional Research Publication

Archival Policy Statement

1. Archival Mandate and Institutional Scope

This Archival Policy Statement codifies the long-term preservation and retention directives for all documentary materials associated with the candidate tradition-associated tooth matrix (CASE-2026-0023). Administered by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), the Hswagata International Relic Registry (HIRR) establishes this archival framework to ensure the permanent, unalterable preservation of the institutional evaluation. The primary mandate of this archive is to serve as an immutable, non-commercial digital repository that supports global open science. The archive is strictly designed to document the artifact's contextual correspondence with early Buddhist monastic history and explicitly disavows any utilization of these records for commercial market valuation or dogmatic authentication.

2. Custodial Archival Boundaries and Statutory Compliance

The archival policy establishes rigid boundaries regarding the physical jurisdiction of the active matrix. The institutional archive permanently records that CASE-2026-0023 operates under private custodial autonomy, maintained exclusively within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata. The Hswagata Buddha Tooth Relics Preservation Private Museum holds no physical ownership over the artifact; the archive retains only the documentary, textual, and photographic records of the evaluation. Furthermore, the archive enforces total compliance with the Protection and Preservation of Antique Objects Law within the Republic of the Union of

Myanmar and guarantees that all retained records reflect the anti-trafficking principles mandated by the 1970 UNESCO Convention.

3. Permanent Retention of Epigraphic Voids and Informational Deficits

In absolute compliance with the institutional Research Gap Disclosure Policy, the archival framework mandates the permanent integration of all identified informational deficits into the primary historical record. The complete absence of original stratigraphic excavation data, contemporaneous reliquary inscriptions, and a continuous transnational chain of custody from the ancient Indian subcontinent to Myanmar is structurally archived as an "epigraphic void." The archival policy strictly prohibits any future administrative action that attempts to purge, obscure, or artificially resolve these logged deficits. The gaps in provenance are recognized as vital historiographical data, ensuring that the archive accurately reflects the limitations defining the artifact's probabilistic historical assessment.

4. Segregation of Primary Evidence and Comparative Frameworks

To protect the methodological integrity of the institutional archive, direct evaluative data and comparative baselines must be housed in strictly segregated archival tiers. The photographic evidence detailing the physical morphology of the artifact (structural petrification and dark surface mineralization) and the primary canonical texts (Vinaya Piṭaka Cūlavagga V.6 and Aṅguttara Nikāya AN 4.67) are archived as the central evidentiary core. Conversely, the comparative historical records documenting early relic transit paradigms (the Dāṭhāvaṃsa) and external archaeological precedence (the 78 CE Dharmarajika Stupa silver scroll) are archived exclusively as supplementary contextual literature. This segregation ensures that comparative history is never retrospectively elevated to direct empirical proof within the primary project file.

5. Immutable Archival Status and Access Governance

Upon the final authorization of PUB-2026-0023, the complete documentary dossier for REG-2026-0023 is formally elevated to Lock Level 7 (Immutable Archive Status). This protocol guarantees that the core empirical records, the disclosure of

research gaps, and the established contextual correspondence cannot be modified, overwritten, or degraded. The archival governance model dictates that these finalized files be made securely accessible for non-commercial educational review and peer scrutiny within the global heritage community. By maintaining this transparent, immutable record, the institution fulfills its commitment to rigorous academic caution and the responsible historical contextualization of venerated monastic heritage.

Document Number: PUB-2026-0023
Document Title: Information Security Statement
Project Number: HIRR-2026-0023
Registry Number: REG-2026-0023
Version: 1.0
Classification: Institutional Research Publication

Information Security Statement

1. Information Security Mandate and Institutional Scope

This Information Security Statement dictates the rigorous protocols established to safeguard the digital, administrative, and textual data pertaining to the candidate tradition-associated tooth matrix (CASE-2026-0023). Executed by the Office of Siridantamahapalaka under the Integrated Relic Custodianship Model (IRCM), the primary mandate of this statement is to ensure the absolute defense of the institutional repository against unauthorized modification, data corruption, or commercial exploitation. The Hswagata International Relic Registry (HIRR) enforces these security measures to guarantee that the final published research, which establishes a probabilistic historical assessment of the artifact, remains a pristine, neutral, and unassailable resource for global open science.

2. Security of Private Custodial Autonomy and Locational Data

A critical operational priority is the strict security of all sensitive data regarding the current physical jurisdiction of the artifact. The matrix operates entirely under private custodial autonomy and is maintained in the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata. Information security protocols ensure that exact locational coordinates, personal contact architectures, and private custodial metadata within the Republic of the Union of Myanmar are encrypted and restricted from public access. This tier of security formally supports the institution's alignment with the Protection and Preservation of Antique Objects Law, preventing the exposure of private heritage assets to illicit antiquities trafficking networks while maintaining compliance with the 1970 UNESCO Convention.

3. Cryptographic Preservation of Informational Deficits

Information security governance requires the programmatic lockdown of all identified research gaps to prevent unauthorized retrospective alteration. The documentation explicitly records an "epigraphic void," denoting the absence of a verified transnational chain of custody from the ancient Indian subcontinent, as well as the lack of contemporaneous reliquary inscriptions and formal border transit documents. Security protocols dictate that these recorded deficits are cryptographically sealed within the primary registry entry (REG-2026-0023). The system actively defends against any unauthorized administrative attempts to artificially bridge these gaps, ensuring that the artifact's historical classification cannot be maliciously upgraded to imply absolute forensic biological authentication.

4. Defense of Visual Intelligence and Textual Baselines

The security framework extends to the absolute protection of primary evidence files. The photographic matrices (IMG_0151, IMG_0152, and IMG_0153), which visually document the structural petrification and dark surface mineralization of the artifact, are secured against unauthorized digital enhancement, generative manipulation, or algorithmic alteration. Simultaneously, the core canonical baselines extracted from the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta, AN 4.67) are write-protected. This guarantees that the documented contextual correspondence between the physical artifact and the socio-environmental realities of early Indian forest monasticism remains analytically pure and structurally immune to dogmatic tampering.

5. Role-Based Access Control and Lock Level 7 Activation

To finalize the security lifecycle of PUB-2026-0023, the institution enforces strict role-based access controls. The modification of any underlying registry data requires the bilateral, authenticated authorization of the Principal Researcher, Sao Dhammasami (ORCID: 0009-0000-0697-4760), and the Institutional Governance Reviewer, Venerable Indaka. Upon the successful issuance of this publication, the entire data enclave for CASE-2026-0023 is systematically elevated to Lock Level 7

(Immutable Archive Status). This final security posture ensures that the public-facing educational data is safely disseminated for peer review, while the foundational administrative and evaluative datasets are permanently shielded from external cyber-threats and unsanctioned revisions.

Document Number: PUB-2026-0023
Document Title: Ethical Compliance Statement
Project Number: HIRR-2026-0023
Registry Number: REG-2026-0023
Version: 1.0
Classification: Institutional Research Publication

Ethical Compliance Statement

1. Ethical Mandate and the Principle of Non-Destructive Scholarship

This Ethical Compliance Statement defines the binding moral and academic parameters governing the research, evaluation, and documentation of the candidate tradition-associated tooth matrix (CASE-2026-0023). The Hswagata International Relic Registry (HIRR), operating strictly under the Integrated Relic Custodianship Model (IRCM), mandates that the primary ethical responsibility of the Office of Siridantamahapalaka is the preservation of both the physical artifact and its cultural sanctity. In absolute adherence to the ethics of non-destructive scholarship, the institution explicitly prohibits the use of invasive genetic sampling (DNA profiling), destructive radiometric carbon dating (C14), or any micro-analytical extraction that damages the highly mineralized matrix. The ethical mandate requires that all empirical assessments rely strictly on non-invasive visual morphology and comparative historiography.

2. Ethics of Custodial Autonomy and Local Sensitivities

The ethical framework dictates profound respect for the localized customs, traditional administrative structures, and devotional pieties surrounding the active matrix. The institution formally acknowledges the private custodial autonomy of the current guardian, the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata, within the Republic of the Union of Myanmar. Ethically, the Hswagata Buddha Tooth Relics Preservation Private Museum asserts no property rights, statutory ownership, or jurisdictional authority over this privately maintained cultural asset. The evaluation process is conducted exclusively as a collaborative, non-coercive documentary review, ensuring that institutional scholarship serves to

protect and contextualize private heritage without infringing upon individual custodial rights.

3. Statutory Ethics and Anti-Trafficking Compliance

A core pillar of this ethical statement is the uncompromising adherence to national and international cultural heritage laws. The evaluation of CASE-2026-0023 actively reflects and maintains total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations within the Republic of the Union of Myanmar. Furthermore, the institutional ethics committee explicitly affirms complete alignment with the non-commercial principles of the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property. The registry and its resulting classifications shall never be utilized ethically or legally to formulate market valuations, facilitate unregistered domestic antiquities transactions, or legitimize illicit cross-border transfers.

4. Academic Neutrality and Doctrinal Safeguards

Ethical scholarship requires the rigorous structural separation of empirical evidence from theological interpretation. While the oral narrative attributes the artifact to a forest-dwelling monk who succumbed to envenomation—a narrative that establishes a profound contextual correspondence with the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta)—the ethical framework strictly prohibits presenting metaphysical phenomena as documented empirical facts. The spiritual efficacy of the Khandha Paritta or the absolute spiritual immunity generated by Mettā-anubhāva must remain recognized as matters of profound doctrinal belief, not forensic reality. The institution commits to maintaining academic neutrality, ensuring no heritage research is utilized to formulate socially divisive claims or disparage the authenticity of relics enshrined in major national stupas.

5. Transparency and the Ethics of Epistemological Restraint

The highest ethical obligation of the HIRR is absolute transparency regarding the limitations of the available evidence. In accordance with the Research Gap

Disclosure Policy, the institutional ethics protocol mandates the open logging of the existing "epigraphic void." The absence of contemporaneous reliquary inscriptions, original stratigraphic excavation records, and a verified transnational chain of custody linking ancient Gandhara to Myanmar must not be speculatively bridged or artificially resolved to satisfy public expectation. Ethically, the institution bounds all geographical and chronological conclusions regarding the active matrix to a restrained "probabilistic historical assessment," ensuring that the final published dataset remains a trustworthy, unmanipulated resource for global open science.

Document Number: PUB-2026-0023
Document Title: Institutional Certification Statement
Project Number: HIRR-2026-0023
Registry Number: REG-2026-0023
Version: 1.0
Classification: Institutional Research Publication

Institutional Certification Statement

1. Certification Mandate and Institutional Authority

This Institutional Certification Statement represents the formal, concluding evaluative declaration regarding the candidate tradition-associated tooth matrix (CASE-2026-0023). Issued by the Office of Siridantamahapalaka under the strict governance of the Integrated Relic Custodianship Model (IRCM), this certification synthesizes the preceding documentary, morphological, and historical assessments. The Hswagata International Relic Registry (HIRR) authorizes this certification strictly as a scholarly instrument of global open science. The certification guarantees that all research was conducted in absolute adherence to the principles of non-destructive scholarship, explicitly confirming that no invasive genetic testing, destructive radiometric carbon dating, or absolute forensic biological authentication was performed or asserted.

2. Certification of Custodial Status and Statutory Compliance

The institution formally certifies the current physical jurisdiction and legal standing of the artifact. It is officially certified that CASE-2026-0023 operates entirely under "private custodial autonomy" and is maintained exclusively within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata. The Hswagata Buddha Tooth Relics Preservation Private Museum certifies that it holds no statutory ownership or property rights over this asset. Furthermore, the institution certifies that the current private preservation complies fully with the Protection and Preservation of Antique Objects Law within the Republic of the Union of Myanmar and operates in total alignment

with the non-commercial, anti-trafficking principles of the 1970 UNESCO Convention.

3. Certification of Contextual Correspondence

The registry officially certifies the establishment of a rigorous contextual correspondence between the physical matrix, the traditional custodial narrative, and primary canonical literature. The visual morphology of the artifact—displaying significant structural petrification and dark surface mineralization consistent with prolonged environmental exposure or traditional ancient preservation—has been verified. This physical reality is certified to contextually correspond with the socio-environmental realities of early Indian forest monasticism documented in the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta, AN 4.67), specifically concerning fatal monastic snakebite incidents, the institutional authorization of the Khandha Paritta, and emergency Mahāvīkatā medical exemptions.

4. Formal Certification of Epigraphic Voids and Research Limits

In unwavering compliance with the Research Gap Disclosure Policy, the institution formally certifies the recognized limits of the available evidence. It is certified that an "epigraphic void" exists within the primary dataset. The complete absence of original stratigraphic excavation records, contemporaneous reliquary inscriptions, and a continuous transnational chain of custody linking the ancient Indian subcontinent to the Republic of the Union of Myanmar is officially logged. The institution certifies that these missing data parameters have not been speculatively resolved, fabricated, or bridged using comparative archaeological baselines, ensuring absolute historiographical transparency.

5. Final Institutional Classification and Archival Lock

Based upon the certified evaluation of textual baselines, physical morphology, and disclosed research gaps, the Hswagata International Relic Registry issues the final structural classification for CASE-2026-0023. The artifact is formally classified as a "Candidate Tradition-Associated Monastic Tooth Matrix under Private Custodial

Review." This certification is strictly bound to a "probabilistic historical assessment," deliberately precluding definitive scientific or theological identification. Upon the execution of this Institutional Certification Statement by the Principal Researcher, Sao Dhammasami (ORCID: 0009-0000-0697-4760), and the Institutional Governance Reviewer, Venerable Indaka, the complete project archive for REG-2026-0023 is certified as complete and elevated to Lock Level 7 (Immutable Archive Status).

Document Number: PUB-2026-0023
Document Title: Final Governance Declaration
Project Number: HIRR-2026-0023
Registry Number: REG-2026-0023
Version: 1.0
Classification: Institutional Research Publication

Final Governance Declaration

1. Final Declaration Mandate and Project Closure

This Final Governance Declaration represents the absolute and binding closure of the active documentary evaluation phase for the candidate tradition-associated tooth matrix (CASE-2026-0023). Executed by the Office of Siridantamahapalaka under the strict parameters of the Integrated Relic Custodianship Model (IRCM), this declaration finalizes the institutional stance on the artifact. The Hswagata International Relic Registry (HIRR) formally declares that all mandatory governance, ethical, archival, and evidentiary stages required for PUB-2026-0023 have been systematically fulfilled. The project is hereby transitioned from an active evaluative status to a finalized, immutable archival status, explicitly dedicated to supporting global open science and transparent peer review.

2. Reaffirmation of Custodial Autonomy and Legal Adherence

The institution issues a final reaffirmation regarding the physical jurisdiction and legal compliance of the active matrix. It is permanently declared that CASE-2026-0023 remains entirely under "private custodial autonomy," securely maintained within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata. The Hswagata Buddha Tooth Relics Preservation Private Museum formally disavows any statutory ownership, property rights, or physical jurisdiction over this privately held cultural asset. The institution declares that this documentary assessment complies completely with the Protection and Preservation of Antique Objects Law within the Republic of the Union of

Myanmar, as well as the anti-trafficking statutes of the 1970 UNESCO Convention.

3. Final Epistemological Boundaries and Analytical Restraint

This declaration permanently enshrines the epistemological boundaries defining this specific research project. In absolute adherence to the ethical mandate of non-destructive scholarship, the institution declares that no invasive genetic testing, destructive radiometric carbon dating, or definitive forensic biological authentication has been conducted or asserted. The final institutional classification of the artifact rests strictly upon a "probabilistic historical assessment." The visual morphology—highlighting structural petrification and dark surface mineralization—has been formally declared to exhibit a rigorous "contextual correspondence" with the socio-environmental realities of early Indian forest monasticism, specifically concerning the fatal snakebite incidents and emergency Mahāvīkatā medical exemptions recorded in the Vinaya Piṭaka (Cūḷavagga V.6) and the Aṅguttara Nikāya (Ahimetta Sutta, AN 4.67).

4. Immutable Declaration of Research Gaps and Epigraphic Voids

In unwavering fidelity to the institutional Research Gap Disclosure Policy, this final declaration permanently locks the disclosed informational deficits into the public record. The absence of a continuous, verified transnational chain of custody linking the ancient Indian subcontinent to the present custodian in Myanmar, along with the lack of contemporaneous reliquary inscriptions and formal border transit manifests, is definitively declared an "epigraphic void." The governance framework strictly prohibits any future administrative action, media release, or public engagement effort from obscuring, minimizing, or artificially bridging these logged deficits. The artifact's classification is inextricably bound to the reality of these disclosed gaps.

5. Executive Signatures and Archival Sealing

With the issuance of this Final Governance Declaration, all data matrices, textual baselines, and institutional certifications associated with REG-2026-0023 are sealed. The Principal Researcher, Sao Dhammasami (ORCID: 0009-0000-0697-4760), and the Institutional Governance Reviewer, Venerable Indaka, formally sign off on the academic neutrality, structural consistency, and empirical integrity of the complete evaluation. The project archive is hereby elevated to Lock Level 7 (Immutable Archive Status). The publication is authorized for non-commercial dissemination, and the active documentation lifecycle for HIRR-2026-0023 is officially declared complete.

METHODOLOGY AND RESEARCH FRAMEWORK

1. Epistemological Approach and Academic Caution

The Hswagata International Relic Registry (HIRR) employs a rigorously stratified methodology that strictly separates documented canonical facts, probabilistic historical assessments, and traditional devotional narratives. The evaluation of this candidate tradition-associated matrix (CASE-2026-0023) is restricted to the principles of non-destructive scholarship. No absolute forensic biological authentication, destructive radiometric dating, or definitive genetic verification is asserted. The research aims to establish a framework of "contextual correspondence" between the physical artifact's morphological state, the donor's oral testimony, and the established canonical records.

2. Comparative Historical and Textual Framework

To contextualize the unverified physical transit of the current matrix from the ancient Indian subcontinent to Myanmar, the research relies on established historical and archaeological baselines regarding relic migration:

- **Archaeological Precedence at Dharmarajika:** Custodial testimony suggests a probabilistic association between the current matrix and the Dharmarajika's Subsidiary Stupa in Taxila. Historical excavations led by Sir John Marshall in 1913 confirmed that the Dharmarajika's Subsidiary Stupa, originally established by Emperor Ashoka and later renovated by Kushan Emperor Kanishka, served as a premier center for tooth relic veneration. The discovery of a silver scroll bearing a Kharosthi inscription dated to 78 CE ("Nao ca urusaka danta" / "tooth relic of the Buddha") provides an irrefutable epigraphic baseline for the presence of tooth relics at this specific Gandharan site.
- **Textual Precedence for Relic Migration:** The transnational relocation of relics to ensure their preservation is a well-documented historical phenomenon. For comparative context, the *Dáthávamsa*—a classical Páli history composed by Dhammakitti Thera—extensively chronicles the arduous migration of the Buddha's tooth relic. During a period of political instability

and hostility from King Pándu and regional adversaries, King Guhasíva of Dantapura (Kalinga) commanded his daughter, Princess Hemamálá, and her husband, Prince Danta, to conceal the tooth relic and flee. Disguised as Brahmans, the royal couple successfully transported the relic across the sea to Síhala (Ceylon), arriving during the reign of King Kittisirimegha. This historical record demonstrates that the private, clandestine transportation of highly venerated relics by individuals to safeguard them from destruction or loss possesses a deep, verifiable precedent within Buddhist history.

GOVERNANCE AND LEGAL STATEMENT

1. Private Custodial Autonomy

This publication formally defines the operational boundaries of the current artifact as functioning strictly under "private custodial autonomy." The candidate matrix is held in the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata. It is not the property of the Hswagata Buddha Tooth Relics Preservation Private Museum, nor does it fall under the museum's statutory public registry. The institution acts solely as an independent academic evaluating body, providing non-destructive documentary assessment at the request of the custodian.

2. Statutory Compliance and Anti-Trafficking Affirmation

The institution explicitly states total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations within the Republic of the Union of Myanmar. The registry respects and highlights the cultural sovereignty of the original source countries of all conserved items. The institution actively opposes the illicit antiquities trade, strictly adheres to the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property, and affirms that this academic assessment shall never be utilized to facilitate, intermediate, or provide market valuations for unregistered domestic antiquities transactions.

EXECUTIVE SUMMARY AND INSTITUTIONAL DECLARATION

This document constitutes an academic and institutional assessment concerning a candidate tradition-associated tooth matrix (CASE-2026-0023). Operating strictly under the parameters of private custodial autonomy, this artifact is maintained exclusively within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of the Hswagata institution. It is explicitly recorded for institutional clarity that this specific asset does not fall under the direct ownership, statutory registry, or formal physical jurisdiction of the Hswagata Buddha Tooth Relics Preservation Private Museum. It remains an independent, privately conserved cultural heritage object currently located within the Republic of the Union of Myanmar. Total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar is formally affirmed regarding the current location and status of the asset.

The artifact is accompanied by an oral narrative identifying it as the tooth of a forest-dwelling monk who succumbed to severe snake envenomation during the early monastic period. This narrative establishes direct contextual correspondence with the *Vinaya Piṭaka* (*Cūḷavagga* V.6) and the *Aṅguttara Nikāya* (*Ahimetta Sutta*, AN 4.67), which document the implementation of the *Khandha Paritta* and emergency *Mahāvīkatā* toxicological exemptions following a fatal monastic snakebite incident.

The custodial testimony suggests a probabilistic historical association between this matrix and the Dharmarajika Stupa. The Dharmarajika Stupa, located approximately three miles east of the ancient city of Taxila, is recognized as one of the earliest and largest stupas in the Gandhara region. Originally established in the 3rd century BCE by Emperor Ashoka to distribute and venerate the relics of the Buddha, the stupa was later renovated and enlarged by the Kushan Emperor Kanishka in the 2nd century CE to freshly enshrine a tooth relic. Systematic excavations led by Sir John Marshall in 1913 successfully uncovered an undisturbed relic chamber within a small structure to the west of the stupa. Inside a limestone box, excavators discovered a gold reliquary containing a tooth relic, alongside a silver scroll. The Kharosthi inscription on this silver scroll, explicitly dating to 78 CE, identifies the enshrined

object as the "tooth relic of the Buddha" ("Nao ca urusaka danta"), providing irrefutable epigraphic confirmation of tooth relic veneration at this specific site.

While the historical and archaeological data from the Dharmarajika Stupa provide a robust comparative baseline for ancient relic deposits, the specific physical extraction and subsequent transnational chain of custody linking the current privately conserved matrix to the Dharmarajika site remain undocumented. At present, this association represents the custodian's traditional attribution. It does not constitute absolute forensic biological authentication, legal certification, or verified archaeological provenance. The absence of an unbroken chain of custody is openly logged as an informational deficit.

Accordingly, the Hswagata International Relic Registry (HIRR) adopts a cautious academic methodology, restricting analytical actions to the principles of non-destructive scholarship. The specimen shall be classified strictly as a "Candidate Tradition-Associated Matrix under Private Custodial Review." This terminology reflects mandated academic caution, explicitly distinguishing between devotional oral traditions, textual contextual correspondence, and verified empirical evidence.

PART I — INSTITUTIONAL DECLARATION, RESEARCH FRAMEWORK, AND BACKGROUND NARRATIVE

1. Institutional Declaration and Custodial Status

This document constitutes an academic and institutional assessment concerning a candidate monastic tooth relic (CASE-2026-0023). Operating strictly under the parameters of private custodial autonomy, this artifact is maintained exclusively within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of the Hswagata institution. It is explicitly recorded for institutional clarity that this specific asset does not fall under the direct ownership, statutory registry, or formal physical jurisdiction of the Hswagata Buddha Tooth Relics Preservation Private Museum. It remains an independent, privately conserved cultural heritage object currently located within the Republic of the Union of Myanmar.

The specimen was presented for documentary review together with an oral narrative identifying it as the tooth relic of a monk who reportedly passed away following a snakebite. Furthermore, custodial memory and oral tradition suggest a probabilistic historical association between this candidate matrix and the Dharmarajika Stupa. The Dharmarajika Stupa, located approximately three miles east of the ancient city of Taxila, is recognized as one of the earliest and largest stupas in the Gandhara region. Originally established in the 3rd century BCE by Emperor Ashoka to distribute the relics of the Buddha, the stupa was later renovated and enlarged by the Kushan Emperor Kanishka in the 2nd century CE to freshly enshrine a tooth relic.

At present, this geographical attribution to the Dharmarajika Stupa represents the custodian's traditional attribution and historical testimony. It does not constitute scientific authentication, legal certification, archaeological verification, or ecclesiastical recognition. Accordingly, the Hswagata International Relic Registry (HIRR) adopts a cautious academic methodology that distinguishes clearly between:

- Documented Canonical Evidence
- Historical Interpretation
- Institutional Observation
- Doctrinal Analysis
- Research Hypotheses

The purpose of this distinction is to preserve scholarly integrity while respecting Buddhist devotional traditions and the intentions of the private custodian.

2. Official Statement of Academic Neutrality

The Hswagata International Relic Registry neither confirms nor denies the historical identity of the specimen solely on the basis of oral tradition. Instead, the Registry recognizes that relic research requires the convergence of multiple forms of evidence, including:

- Canonical literature
- Historical documentation
- Provenance records
- Archaeological methodology
- Scientific examination
- Museum conservation standards
- Comparative Buddhist studies

Until such evidence has been comprehensively evaluated, the specimen shall be classified only as a **Candidate Monastic Tooth Relic under Documentary and Private Custodial Review**. This terminology reflects mandated academic caution and avoids unsupported historical conclusions.

3. Purpose of This Publication

This publication has five principal objectives:

1. **Documentation:** It documents the provenance narrative accompanying the candidate specimen so that future researchers may understand the historical context in which the object entered private preservation.
2. **Canonical Investigation:** It investigates the canonical background concerning snakebite incidents within the Buddhist monastic community, particularly those preserved in the *Vinaya Piṭaka*, the *Aṅguttara Nikāya*, and related commentarial literature.
3. **Doctrinal Synthesis:** It examines how Buddhist textual traditions integrate spiritual protection through loving-kindness (*Mettā*), practical medical treatment, and monastic legal flexibility during life-threatening emergencies.
4. **Institutional Transparency:** It establishes a transparent institutional record that distinguishes devotional belief and contextual correspondence from verified empirical evidence.
5. **Archival Continuity:** It provides a permanent archival record for potential future academic, archaeological, forensic, and scientific investigations.

PART I — INSTITUTIONAL DECLARATION, RESEARCH FRAMEWORK, AND BACKGROUND NARRATIVE

1. Institutional Declaration and Custodial Status

This document constitutes an academic and institutional assessment concerning a candidate tradition-associated monastic tooth matrix (CASE-2026-0023). It is explicitly recorded that this specific asset was **not** donated to the Hswagata International Relic Registry (HIRR), nor does it fall under the direct ownership, statutory registry, or formal physical jurisdiction of the Hswagata Buddha Tooth Relics Preservation Private Museum. Operating strictly under the parameters of private custodial autonomy, this artifact remains the exclusive, personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of the Hswagata institution, currently located within the Republic of the Union of Myanmar.

The specimen was presented for documentary review together with an oral narrative identifying it as the tooth relic of a monk who reportedly passed away following a severe snakebite. Furthermore, custodial memory and oral tradition suggest a high probability that this matrix originally derived from a subsidiary stupa of the Dharmarajika Stupa complex. The Dharmarajika Stupa, located near the ancient city of Taxila, is recognized as one of the earliest and most significant centers of tooth relic veneration in the Gandhara region. Originally established by Emperor Ashoka and later renovated by the Kushan Emperor Kanishka in the 2nd century CE to freshly enshrine a tooth relic, systematic excavations at Dharmarajika have historically yielded irrefutable epigraphic confirmation of tooth relic deposits.

However, at present, this geographical attribution to a Dharmarajika subsidiary stupa represents a high-probability traditional attribution; it remains an unconfirmed historical hypothesis. It does not constitute verified archaeological provenance, scientific authentication, legal certification, or ecclesiastical recognition.

Accordingly, the Hswagata International Relic Registry adopts a cautious academic methodology that distinguishes clearly between:

- Documented Canonical Evidence
- Historical Interpretation
- Institutional Observation
- Doctrinal Analysis
- Research Hypotheses

The purpose of this distinction is to preserve scholarly integrity while respecting Buddhist devotional traditions and the private custodial preservation efforts.

2. Official Statement of Academic Neutrality

The Hswagata International Relic Registry neither confirms nor denies the historical identity of the specimen solely on the basis of oral tradition. Instead, the Registry recognizes that heritage research requires the convergence of multiple forms of evidence, including:

- Canonical literature
- Historical documentation
- Provenance records
- Archaeological methodology
- Scientific examination
- Museum conservation standards
- Comparative Buddhist studies

Until such evidence has been comprehensively evaluated, the specimen shall be classified strictly as a **Candidate Monastic Tooth Relic under Documentary and Private Custodial Review**. This terminology reflects mandated academic caution and avoids unsupported historical conclusions.

3. Purpose of This Publication

This publication has five principal objectives:

1. **Documentation:** It documents the provenance narrative accompanying the privately preserved specimen so that future researchers may understand the historical context in which the object is maintained.
2. **Canonical Investigation:** It investigates the canonical background concerning snakebite incidents within the Buddhist monastic community, particularly those preserved in the *Vinaya Piṭaka*, the *Aṅguttara Nikāya*, and related commentarial literature.
3. **Doctrinal Synthesis:** It examines how Buddhist textual traditions integrate spiritual protection through loving-kindness (*Mettā*), practical medical treatment, and monastic legal flexibility during life-threatening emergencies.
4. **Institutional Transparency:** It establishes a transparent institutional record that distinguishes devotional belief and contextual correspondence from verified empirical evidence.
5. **Archival Continuity:** It provides a permanent archival record for potential future academic, archaeological, forensic, and scientific investigations.

4. Scope of the Research

This study does not attempt to prove that the specimen unquestionably belongs to any historically identifiable monk or definitively originates from the Dharmarajika Stupa. Rather, it investigates the broader relationship between:

- Buddhist textual history
- Monastic practice
- Snakebite narratives
- Tooth relic traditions
- Private custodial ethics
- Museum documentation standards

The specimen therefore serves as a case study illustrating how Buddhist heritage researchers may responsibly document artifacts whose provenance remains incomplete.

5. Background Narrative

According to the custodian's testimony, the present specimen was preserved as the tooth relic of a monk who reportedly died following a snakebite. Although the precise historical identity of the monk remains unknown, the narrative immediately recalls one of the earliest documented monastic snakebite incidents preserved within the Pāli Canon.

The *Vinaya Piṭaka* records that while the Blessed One resided at Jetavana Monastery, a monk suffered a fatal snakebite. Following this tragedy, the Buddha introduced the recitation of the *Khandha Paritta*, instructing monks to cultivate universal loving-kindness toward the four great royal serpent families and toward all living beings.

This canonical episode occupies a significant place within Buddhist history because it illustrates that early Buddhism responded to environmental dangers through both spiritual cultivation and practical institutional guidance. Consequently, the custodian's narrative cannot be examined merely as an isolated oral tradition. Instead, it must be understood within the wider historical context of Buddhist monastic life, where forest residence, venomous wildlife, and emergency medical situations formed part of everyday reality.

6. Historical Context

The early Buddhist Saṅgha frequently resided in forests, mountains, caves, and remote wilderness. Such environments exposed monks to numerous hazards, including venomous snakes, wild animals, infectious diseases, severe weather, famine, and limited medical resources.

The Pāli Canon demonstrates that these dangers were not hypothetical but formed part of lived monastic experience. Rather than presenting miraculous protection as a substitute for practical action, the Buddha repeatedly combined ethical conduct, mental cultivation, communal discipline, and appropriate medical treatment. This integrated approach becomes especially evident in the *Vinaya* regulations

concerning snakebite emergencies, where both protective recitation and emergency medicine receive explicit authorization.

7. Significance of the Present Specimen

Regardless of its ultimate historical identification or unconfirmed geographic origin, the privately preserved specimen possesses several forms of significance:

- **Historical significance:** It preserves an oral narrative connected with Buddhist monastic memory.
- **Cultural significance:** Tradition-associated matrices continue to function as symbols of reverence within Buddhist communities.
- **Documentary significance:** Its private custodial history has now entered a formal institutional archive for non-destructive academic evaluation.
- **Educational significance:** It provides an opportunity to explain the distinction between devotional tradition and evidence-based historical research.

8. Institutional Research Questions

This investigation seeks to answer the following questions:

- What canonical evidence exists regarding monks who died from snakebite?
- What role did the Buddha assign to the *Khandha Paritta* after such incidents?
- How does the Vinaya integrate spiritual practice with emergency medical treatment?
- How should Buddhist institutions responsibly document candidate relics under private custodial autonomy whose international chain of custody remains incomplete?

9. Institutional Position

The Hswagata International Relic Registry emphasizes that respectful private preservation and scholarly caution are not contradictory principles. Objects associated with Buddhist devotion deserve careful custodial protection while simultaneously remaining open to critical academic evaluation. Accordingly, this specimen shall continue to be preserved under the personal custodial autonomy of the former Vice

Chairperson of the CEC, while its contextual correspondence remains the subject of ongoing documentary research.

PART II — PROVENANCE DOCUMENTATION, PHYSICAL DESCRIPTION, CUSTODIAL HISTORY, AND PRELIMINARY VISUAL ASSESSMENT

2.1 Introduction

The long-term historical value of any heritage artifact depends not only upon devotional tradition but also upon the rigor of its provenance documentation. In archaeological and heritage conservation frameworks, provenance refers to the documented history of an object's origin, ownership, transmission, and custodial succession.

For tradition-associated matrices preserved within Buddhist communities, provenance frequently consists of a combination of written records, oral testimony, monastic memory, ceremonial transmission, and institutional archives. The present study strictly adopts internationally accepted documentary principles by carefully distinguishing between documented facts, oral testimony, institutional observations, and historical hypotheses.

2.2 Circumstances of Preservation and Custodial Autonomy

Documented Fact:

The specific artifact under review (CASE-2026-0023) is maintained exclusively within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of the Hswagata institution, located within the Republic of the Union of Myanmar. It is explicitly recorded that this specific asset does not fall under the direct ownership, statutory registry, or formal physical jurisdiction of the Hswagata Buddha Tooth Relics Preservation Private Museum.

The candidate matrix is accompanied by an oral account describing its traditional identity as the tooth of an envenomated monk, alongside a geographical attribution to a subsidiary stupa of the Dharmarajika complex. At the time of this assessment, no contemporaneous historical documents, ancient reliquary inscriptions, or formal excavation records accompanied the object to verify the physical extraction

from the Indian subcontinent. Accordingly, the oral narrative forms the earliest currently available provenance record for this specific specimen.

Institutional Observation:

The custodian's statement constitutes an important element of provenance documentation because oral history frequently preserves information that would otherwise disappear. Nevertheless, oral testimony alone cannot establish absolute empirical authenticity. Therefore, the custodian's account is archived strictly as **Primary Oral Provenance Evidence** rather than forensic verification.

2.3 Chain of Custody

Operating under the parameters of private custodial autonomy, the Registry records the following continuous and discontinuous custodial sequence:

Stage	Custodial Status	Institutional Confidence
Original Enshrinement	Unverified (Hypothesized Dharmarajika Stupa)	Low / Traditional Attribution
Intermediate Transits	Unknown (Epigraphic Void)	Not Verifiable
Current Custodian	Former Vice Chairperson of the CEC, Hswagata (Myanmar)	Very High (Documented)

Current Status	Private Preservation for Research	Very High (Documented)
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COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0023

While the intermediate transit of this candidate matrix remains unrecorded, historical and textual precedence exists for the undocumented, clandestine migration of highly venerated relics. The *Dāthāvamsa*, a classical Pali chronicle, explicitly records the migration of a tooth relic during the 4th century CE. To protect the relic from hostile forces, King Guhasiva of Dantapura entrusted it to his daughter, Princess Hemamálá, and her husband, Prince Danta. Assuming the disguise of Brahmans, the royal couple successfully smuggled the relic out of India, concealing it within the Princess's hair to evade detection, and crossed the sea to Sihalā (Ceylon). This canonical text demonstrates a robust historical paradigm where relics were frequently moved through private, undocumented, and disguised means to ensure their preservation. Consequently, the lack of formal border transit documents for the active artifact aligns with established historical patterns of relic migration, though it remains an open informational deficit.

2.4 Present Custodial Classification

After reviewing the available evidence, the Registry presently assigns the specimen the following research classification:

- **Collection Category:** Candidate Tradition-Associated Monastic Matrix
- **Specific Classification:** Candidate Monastic Tooth Matrix
- **Authentication Status:** Not Scientifically Authenticated (Probabilistic Historical Assessment Only)
- **Historical Identification:** Undetermined (Contextual Correspondence with Vinaya Piṭaka snakebite narrative)
- **Ecclesiastical Recognition:** Not Officially Certified
- **Research Status:** Active Documentary and Morphological Evaluation

2.5 Preliminary Physical Description

The following description is based exclusively upon direct visual observation of the submitted photographic documentation (IMG_0151.webp, IMG_0152.webp, and IMG_0153.webp). In accordance with the mandated posture of strict academic caution, no destructive radiometric testing or laboratory genetic analysis has been undertaken. All observations should be regarded as preliminary.

General Appearance:

Visual examination indicates that the specimen consists of a hard, highly mineralized object displaying characteristics structurally consistent with a fragmented biological matrix. The external coloration ranges from dark gray to highly carbonized black, exhibiting significant structural petrification. Certain portions appear denser and smoother than adjacent fractured regions, suggesting prolonged environmental exposure or ancient thermal alteration prior to modern preservation.

2.6 Morphological Limitations

Visual inspection alone cannot reliably determine:

- Whether the specimen originated from a human or non-human individual.
- The specific anatomical orientation or exact tooth type.
- The individual's biological ancestry, age, or specific pathological history.
- The absolute chronological age of the matrix.

The institution explicitly avoids asserting absolute forensic biological authentication regarding the morphological wear observed. The visual data is utilized solely to establish contextual correspondence with the traditional narrative of ancient monastic antiquity.

2.7 Visual Intelligence Recommendations

To support the ongoing documentary evaluation without physically altering the artifact, the following visual data packages are recommended for future inclusion:

- **Figure 1: Morphological Map of the Candidate Matrix** (Purpose: To document the specific fracture lines and mineralization zones observed in IMG_0151-0153. Source: Active Project Image Files).
- **Figure 2: Comparative Historical Timeline** (Purpose: To align the Kushan-era Dharmarajika renovations with the documented Vinaya Piṭaka compilation periods. Source: Canonical Texts and Archaeological Baselines).
- **Figure 3: Chain of Custody Diagram** (Purpose: To visually map the documented private preservation by the former Vice Chairperson against the historical gaps of international transit. Source: Custodial Testimony).

2.8 Institutional Assessment

Based upon the presently available evidence, the Registry concludes that the specimen should neither be dismissed because of its undocumented transnational transit nor accepted uncritically as a forensically authenticated biological artifact. Instead, the object should continue to be preserved under the principles of responsible private custodianship while historical, textual, and non-destructive documentary research continues. This balanced approach reflects both academic integrity and respect for traditional Buddhist custodial heritage.

PART III — CANONICAL FOUNDATIONS: THE SNAKE-BITTEN MONK IN THE VINAYA PIṬAKA AND THE ORIGIN OF THE KHANDHA PARITTA

3.1 Introduction

The oral tradition accompanying the candidate tradition-associated matrix (CASE-2026-0023)—currently under private custodial autonomy in Myanmar—identifies the artifact as the tooth of a monk who reportedly died following a severe snakebite. Although the absolute historical identity of that specific individual remains unverified, the narrative immediately establishes contextual correspondence with one of the most significant and early documented snakebite incidents preserved within the Pali Canon.

This foundational narrative appears in the *Vinaya Piṭaka*, the disciplinary code of the Buddhist monastic community. Because the *Vinaya* primarily records actual disciplinary events, pragmatic regulations, and jurisprudential case law rather than purely devotional literature, its historical value is particularly significant. The account of the snake-bitten monk represents an institutional record explaining why the Buddha established specific protective practices and emergency medical exemptions for the Saṅgha.

3.2 The Vinaya Context: The Jetavana Incident

Evidence (Documented Canonical Fact):

According to the *Vinaya Piṭaka*, *Cūḷavagga* (*Khandhaka Vatthu*, Cv V.6), while the Blessed One (Bhagavā) was residing at Jetavana Monastery near Sāvattṭhī, a monk was bitten by a venomous snake and subsequently died from the effects of severe envenomation. The surviving monastic community formally reported this fatal incident to the Buddha.

Interpretation:

The narrative is concise and historically grounded. It does not embellish the event with miraculous interventions or supernatural resurrections. Instead, it presents a practical, fatal emergency encountered by the early monastic community.

3.3 The Environmental Reality of Early Forest Monasticism

The earliest Buddhist monasteries were not enclosed, highly sanitized urban institutions. Many monks intentionally lived in forests, mountains, caves, and remote wilderness (*Arañña*) to cultivate meditation, solitude, and renunciation. These environments inevitably exposed them to severe natural hazards, including:

- Venomous snakes and reptiles
- Wild predators (elephants, tigers, bears)
- Infectious diseases and severe weather
- Limited access to immediate medical treatment

Consequently, encounters with dangerous wildlife formed part of ordinary monastic life rather than exceptional, symbolic occurrences. The snakebite recorded in the *Cūḷavagga* reflects the historical realities and occupational hazards of ancient Indian forest monasticism.

3.4 The Buddha's Response: Mental Cultivation and the Khandha Paritta

Following the report of the monk's death, the Buddha did not attribute the event solely to random chance.

Hypothesis (Doctrinal Implication):

According to the *Vinaya* account, the Buddha declared that the monk encountered this disaster because he had not radiated loving-kindness (*mettā*) toward the four great royal serpent families (*cattāro mahārājā nāgakuḷāni*). To ensure self-protection and safety, the Buddha authorized the recitation of what later became known as the *Khandha Paritta*.

This response is historically and institutionally noteworthy for two reasons:

1. **Reframing Safety:** It reframes personal safety not merely as physical evasion, but as an extension of ethical and mental cultivation.
2. **Institutional Practice:** It transforms an individual tragedy into an institutional practice for the psychological benefit of the entire Saṅgha.

3.5 The Four Great Royal Snake Families and Universal Mettā

The canonical text identifies four principal serpent lineages: *Virūpakkha*, *Erāpatha*, *Chabyāputta*, and *Kaṇhāgotamaka*. In Buddhist cosmology, these names refer to major *nāga* or serpent clans rather than individual snakes.

Evidence (Philological & Textual Data): The opening verses of the *Khandha Paritta* begin: "*Virūpakkhehi me mettā...*" Rather than invoking magical formulas to command supernatural intervention, the text actively radiates loving-kindness toward:

- The four royal serpent families
- All footless beings (*apādaka*)
- All two-footed beings (*dvipādaka*)
- All four-footed beings (*catuppādaka*)
- All many-footed beings (*bahuppādaka*)

Additionally, it directs homage to the seven past Buddhas (*Buddhānussati*): "*Namo bhagavato namo sattannaṃ sammāsambuddhānaṃ.*"

Interpretation: The scope of protection is universal. No distinction is made between beings regarded as harmless and those considered inherently dangerous. This reflects a defining ethical characteristic of Theravāda Buddhism: genuine *mettā* excludes no living creature.

3.6 Psychological and Ethical Dimensions of the Paritta

Modern readers occasionally misunderstand the *Khandha Paritta* as a magical incantation intended to repel snakes through supernatural means. Such an interpretation oversimplifies the canonical presentation.

From the perspective of Buddhist doctrine and ethology, *mettā* functions as a cognitive and protective shield. It transforms the practitioner's own mental state by reducing fear, agitation, and an aggressive aura. A calm, non-threatening disposition prevents the triggering of a defensive strike from wild animals like snakes.

Furthermore, the *Mettā-anubhāva* combined with the declaration of truth (*Saccā-kiriyā*) regarding the Buddha's virtues acts as a spiritual immunity.

3.7 Parallel Texts: The Ahimetta Sutta and Jātaka Continuity

Evidence (Comparative Textual Correlation):

- The *Aṅguttara Nikāya* (*Catukka Nipāta*, AN 4.67 - *Ahimetta Sutta*) contains an exact parallel textual account corresponding to the *Cūlavagga* record. The inclusion of this identical event in both the *Vinaya* and the *Sutta* literature confirms that this snakebite incident was a highly significant event in early Buddhist history, prompting a vital monastic directive.
- The *Jātaka Piṭaka* (*Khandhavatta Jātaka*, Jātaka No. 203) records that when the Bodhisatta was a senior ascetic leading a community in Benares, many ascetics died from severe snakebites. He instructed them to radiate loving-kindness to the four royal snake families.

Interpretation: Through contextual correspondence, it is evident that the practice of cultivating loving-kindness as a psychological defense against snakebites existed in the pre-Buddhist ascetic tradition of ancient India and was formally integrated into Buddhist monastic practice.

3.8 Relationship to the Candidate Matrix (CASE-2026-0023)

The present research does not claim that the candidate tooth matrix currently under private custodial review in Myanmar belongs to the specific monk described in the *Cūlavagga*. No empirical evidence presently supports such an absolute identification.

Instead, the canonical account provides the rigorous historical and institutional framework within which the private custodian's narrative must be interpreted. The significance lies not in identifying a particular individual, but in establishing the contextual correspondence between the physical matrix, the traditional oral narrative, and the documented realities of ancient Indian forest monasticism.

PART IV — DOCTRINAL ANALYSIS AND THE FRAMEWORK OF EMERGENCY MEDICAL EXEMPTION

4.1 Introduction

The tradition-associated matrix (CASE-2026-0023) currently preserved in the personal custodial portfolio of the former Vice Chairperson of the CEC provides a tangible nexus to the early textual history of the Buddhist Saṅgha. The traditional oral narrative accompanying this artifact—identifying it as the tooth of an envenomated monk—demands a rigorous examination of how the early monastic community managed lethal environmental hazards. The *Vinaya* demonstrates that the Buddha authorized not only psychological protection (through *Mettā*) but also highly pragmatic physical and toxicological treatments, reflecting a jurisprudential flexibility during life-threatening emergencies.

4.2 Vinaya Regulations on Snakebite Medicine

Evidence (Documented Vinaya Facts):

The *Vinaya Piṭaka*, *Mahāvagga*, *Bhesajjakkhandhaka* (Medicine Chapter, *Mahāvagga* VI.14.7) explicitly establishes medical regulations and treatments for monks who suffer from snakebites or severe envenomation.

For monks suffering from envenomation, the Buddha permitted the medicinal use of the *Mahāvikatā* (Four Great Disagreeable Remedies):

1. Feces / Dung (*Mīḷha*)
2. Urine (*Mutta*)
3. Ash (*Chārikā*)
4. Clay / Earth (*Mattikā*)

Interpretation (Pragmatic Monastic Exemption):

Standard *Vinaya* rules dictate that monks are strictly required to have all food or oral medicine formally offered by a layperson (*Paṭiggahana*). Consuming these items without a formal offering typically constitutes a *Pācittiya* offense. However, the *Mahāvagga* outlines a critical emergency exemption: during a life-threatening emergency such as a snakebite, if no donor is present, the monk is permitted to take

and consume the *Mahāvīkatā* remedies himself. Self-administration is explicitly permitted without incurring a *Vinaya* offense, demonstrating that the preservation of human life supersedes standard procedural dogma.

4.3 Commentarial and Ṭīkā Interpretations

Evidence (Commentarial Interpretation):

The primary *Vinaya* commentary, *Samantapāsādikā*, clarifies the practical application of the four *Mahāvīkatā* remedies. It specifies that the term "feces" does not imply indiscriminate use; it specifically refers to the dung of specific foraging animals, such as cows, which must be systematically prepared through decoction and filtration with water before emergency administration.

Evidence (Sub-commentarial Analysis):

Vinaya sub-commentaries (*Ṭīkā*s) such as the *Sāratthadīpanī* and *Vimativinodanī* provide logical and grammatical expositions explaining why self-administration in this context is exempt from offense. They assert that an "emergency life-saving necessity" rightfully overrides traditional monastic receiving regulations.

Interpretation: The commentators systematically provided preparation guidelines to ensure alignment with the established standards of ancient Indian medicine. Furthermore, the explanations provided by the *Ṭīkā* scholars demonstrate that the Buddha's *Vinaya* possesses a sympathetic, jurisprudential flexibility that prioritizes the physical survival of the monastic community over rigid disciplinary extremes.

4.4 Ancient Indian Toxicology and Contextual Correspondence

In the historical context of ancient Indian medicine (*Ayurveda*), treatises such as the *Sushruta Samhita* detail treatments for severe envenomation that include emetic therapies. Inducing vomiting using strong-smelling agents like dung or urine was a standard method to expel stomach toxins, while ash and clay were utilized for their hypothesized neutralization and absorption properties.

The *Mahāvīkatā* remedies prescribed in the *Vinaya* exhibit a direct contextual correspondence with these historical medical practices, functioning as readily available "Emergency Indigenous Antidotes" in the remote rural villages and deep forests of the ancient Ganges valley.

4.5 Doctrinal Mechanics: Why Mettā Protects

While physical remedies addressed the physiological crisis, the *Khandha Paritta* addressed the psychological and karmic dimensions of wilderness survival.

Evidence (Doctrinal Principle): In accordance with the *Dhammapada* verse "*Na hi verena verāni...*" (Hatred is never appeased by hatred), *Mettā* is established as the active principle that extinguishes enmity.

Interpretation (Psychological & Karmic Defense):

- **Psychological Aspect:** A forest-dwelling monk actively radiating boundless loving-kindness lacks fear, agitation, and an aggressive aura. This tranquil psychological state removes the threat-stimulus, thereby preventing the triggering of a defensive, instinctual strike from wild animals such as venomous snakes.
- **Karmic Aspect:** According to Theravāda doctrinal teachings, the power of loving-kindness (*Mettā-anubhāva*) combined with the declaration of truth regarding the Buddha's virtues (*Saccā-kiriyā*) acts as a form of spiritual immunity (*Adhiṭṭhāna*), providing a non-violent barrier that softens the cruelty of hostile beings.

4.6 Strict Academic Caution and Modern Medical Comparison

Strict Academic Caution (Research Limitation):

Operating under the mandated Integrated Relic Custodianship Model (IRCM), the registry must maintain a clear division between historical medical archaeology and modern clinical efficacy.

- The *Mahāvīkatā* remedies represent a fascinating study in the medical archaeology of ancient India. However, according to modern toxicology, the only proven and effective treatment for snake envenomation is the intravenous administration of anti-venom serum.
- In modern medicine, consuming feces/urine or applying them to an open puncture wound does not neutralize venom and actively introduces severe risks of fatal bacterial infections, such as tetanus.

Therefore, it is explicitly recorded that this analysis explores ancient literature and monastic history; it does not constitute modern medical advice.

4.7 Institutional Conclusions

The historical account of the snake-bitten monk serves as the canonical foundation for the Buddhist integration of Mental Protection (*Mettā Paritta*) and Physical Toxicological Treatment (*Mahāvīkatā*). The permission for the self-administration of medicine without a formal offering during an envenomation emergency proves that the Buddha's *Vinaya* is a pragmatic legal framework highly valuing the preservation of human life.

While the continuous transnational chain of custody linking the current privately conserved artifact (CASE-2026-0023) to the ancient Indian subcontinent remains unverified, the artifact functions as a powerful focal point. Through contextual correspondence, the candidate monastic tooth matrix anchors the observer to these profound historical realities of early Buddhist forest monasticism.

PART V — EVIDENCE CLASSIFICATION AND AUDIT VALIDATION

5.1 Evidence Stratification Strategy

In strict adherence to the Integrated Relic Custodianship Model (IRCM), the Hswagata International Relic Registry (HIRR) mandates the rigorous stratification of all submitted information. The evaluation of the candidate tradition-associated tooth matrix (CASE-2026-0023) currently preserved in Myanmar under private custodial autonomy requires a clear division between documented canonical facts, physical morphological observations, traditional custodial testimony, and comparative archaeological baselines. This framework prevents the conflation of devotional piety with empirical verification.

5.2 Formal Evidence Matrix

The following matrix classifies the primary, secondary, and tradition-based data points governing this specific project, assigning institutional reliability levels and confidence scores.

Evidence Category	Source Material / Object	Reliability Level	Institutional Confidence Score	Justification / Notes
Canonical Textual Evidence	<i>Cūlavagga</i> V.6, <i>Aṅguttara Nikāya</i> 4.67	LEVEL A (Primary Textual)	Very High (95/100)	Unambiguously establishes the historical precedent of fatal monastic snakebite incidents, the <i>Khandha Paritta</i> , and the

				<i>Mahāvikatā</i> exemptions.
Current Custodial Record	Private Preservation Portfolio (Former Vice Chairperson of the CEC)	LEVEL B (Near Primary)	High (90/100)	The present physical location and status of the artifact under private custodial autonomy in Myanmar are verified and fully compliant with statutory regulations.
Physical Artifact Morphology	Visual Photographic Record (IMG_0151, IMG_0152, IMG_0153)	LEVEL B (Near Primary)	Moderate (70/100)	Visual evidence confirms a highly mineralized, fractured biological matrix. However, no destructive radiometric or DNA analysis has been

				conducted, precluding absolute biological identification.
Comparative Epigraphy & History	<i>Dāṭhāvamsa</i> Chronicles, Dharmarajik a Stupa Excavation Data	LEVEL C (Secondary)	Moderate (75/100)	<i>COMPARATIVE EVIDENCE</i> — <i>NOT DIRECT EVIDENCE FOR</i> <i>HIRR-2026-00</i> 23. Provides a robust historical paradigm for both tooth relic veneration in Gandhara and the undocumented, clandestine transnational migration of relics for preservation purposes.

Historical Provenance & Origin	Custodial Oral Tradition (Attribution to the envenomated monk and Dharmarajik a subsidiary stupa)	LEVEL D (Tradition-Based)	Low (40/100)	A probabilistic historical assessment. The continuous chain of custody linking the current privately conserved artifact to the ancient Indian subcontinent remains an open informational deficit.

5.3 Structural Separation of Claims

To preserve scholarly integrity and comply with publication governance, all findings regarding CASE-2026-0023 are structurally separated into Evidence, Interpretation, and Hypothesis.

EVIDENCE (Documented Facts):

- The physical matrix exists and exhibits significant structural petrification, dark surface mineralization, and historical fracture margins.

- The artifact is currently preserved exclusively within the personal custody of the former Vice Chairperson of the CEC in Myanmar. It is not the property of the Hswagata Buddha Tooth Relics Preservation Private Museum.
- The *Vinaya Piṭaka* officially records that the Buddha established the *Khandha Paritta* and emergency medical exemptions (*Mahāvīkatā*) following the death of a forest-dwelling monk due to severe envenomation.
- Historical records, such as the *Dāṭhāvamsa*, document that royal figures (Princess Hemamālā and Prince Danta) utilized clandestine methods, including physical disguises, to secretly transport venerated tooth relics across international borders to safeguard them from destruction.

INTERPRETATION (Academic Conclusions):

- The morphological state of the candidate matrix visually aligns with long-term exposure to natural elements or prolonged traditional preservation methods prior to its modern encasement.
- The *Mahāvīkatā* remedies represent pragmatic, ancient indigenous antidotes reflecting the socio-environmental hazards of ancient Indian forest monasticism.
- The undocumented cross-border transit of the candidate matrix to Myanmar aligns contextually with established historical patterns of relic migration, where artifacts were moved outside formal state channels to ensure their survival, as demonstrated by the *Dāṭhāvamsa* precedent.

HYPOTHESIS (Possibilities Not Yet Proven):

- The candidate matrix originally derived from a subsidiary stupa within the Dharmarajika complex in the Gandhara region.
- The physical matrix represents the specific biological remains of the envenomated monk detailed in the *Cūlavagga* account.
- The artifact was transported to Myanmar through an unrecorded lineage of monastic or private guardians over several centuries.

5.4 Doctrinal Safeguard Statement

The Hswagata International Relic Registry maintains a rigid, non-breachable barrier between observed material facts and theological beliefs.

- **Doctrinal Position:** Traditional Theravāda belief asserts that the *Khandha Paritta* (*Mettā-anubhāva* combined with *Saccā-kiriyā*) provides spiritual immunity from hostile beings, and that the matrix itself possesses inherent sacred value.
- **Historical Evidence:** The historical evidence confirms only that the Buddha authorized the recitation of the *Paritta* as a monastic directive, and that early practitioners engaged in these practices as psychological and communal defense mechanisms.
- **Academic Posture:** This assessment explicitly avoids presenting metaphysical or supernatural phenomena as established empirical facts. The relic's significance is evaluated strictly through the lens of contextual correspondence with the literary and historical realities of the era.

5.5 Audit Validation Conclusion

The primary textual sources (*Vinaya Piṭaka* and *Aṅguttara Nikāya*) have been positively identified and validated as historical baselines for monastic emergency protocols. The custodial status of the artifact has been verified as functioning under private preservation. However, due to the epigraphic void and the absence of a complete, documented international chain of custody, the historical identification of the matrix remains restricted to a "probabilistic historical assessment." The audit confirms that the evidence presented justifies continued documentary preservation, but it does not satisfy the requirements for absolute forensic authentication.

EXECUTIVE SUMMARY AND INSTITUTIONAL DECLARATION

This document constitutes an academic and institutional assessment concerning a candidate tradition-associated tooth matrix (CASE-2026-0023). Operating strictly under the parameters of private custodial autonomy, this artifact is maintained exclusively within the personal preservation portfolio of the former Vice Chairperson of the Central Executive Committee (CEC) of the Hswagata institution. It is explicitly recorded for institutional clarity that this specific asset does not fall under the direct ownership, statutory registry, or formal physical jurisdiction of the Hswagata Buddha Tooth Relics Preservation Private Museum. It remains an independent, privately conserved cultural heritage object currently located within the Republic of the Union of Myanmar. Total compliance with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar is formally affirmed regarding the current location and status of the asset.

The artifact is accompanied by an oral narrative identifying it as the tooth of a forest-dwelling monk who succumbed to severe snake envenomation during the early monastic period. This narrative establishes direct contextual correspondence with the *Vinaya Piṭaka* (*Cūḷavagga* V.6) and the *Aṅguttara Nikāya* (*Ahimetta Sutta*, AN 4.67), which document the implementation of the *Khandha Paritta* and emergency *Mahāvīkatā* toxicological exemptions following a fatal monastic snakebite incident.

Custodial testimony suggests a probabilistic historical association between this matrix and the Dharmarajika Stupa. The Dharmarajika Stupa, located approximately three miles east of the ancient city of Taxila, is recognized as one of the earliest and largest stupas in the Gandhara region. Originally established in the 3rd century BCE by Emperor Ashoka to distribute and venerate the relics of the Buddha, the stupa was later renovated and enlarged by the Kushan Emperor Kanishka in the 2nd century CE to freshly enshrine a tooth relic. Systematic excavations led by Sir John Marshall in 1913 successfully uncovered an undisturbed relic chamber within a small structure to the west of the stupa. Inside a limestone box, excavators discovered a gold reliquary containing a tooth relic, alongside a silver scroll. The Kharosthi inscription on this silver scroll, explicitly dating to 78 CE, identifies the enshrined object as the "tooth

relic of the Buddha" ("Nao ca urusaka danta"), providing irrefutable epigraphic confirmation of tooth relic veneration at this specific site.

While the historical and archaeological data from the Dharmarajika Stupa provide a robust comparative baseline for ancient relic deposits, the specific physical extraction and subsequent transnational chain of custody linking the current privately conserved matrix to the Dharmarajika site remain undocumented. At present, this association represents the custodian's traditional attribution. It does not constitute absolute forensic biological authentication, legal certification, or verified archaeological provenance. The absence of an unbroken chain of custody is openly logged as an informational deficit.

Accordingly, the Hswagata International Relic Registry (HIRR) adopts a cautious academic methodology, restricting analytical actions to the principles of non-destructive scholarship. The specimen shall be classified strictly as a "Candidate Tradition-Associated Matrix under Private Custodial Review." This terminology reflects mandated academic caution, explicitly distinguishing between devotional oral traditions, textual contextual correspondence, and verified empirical evidence.

PART VI — HISTORIOGRAPHICAL DISCUSSION, RESEARCH GAPS, AND FINAL ASSESSMENT

6.1 Historiographical Discussion and Comparative Baselines

The tradition-associated monastic tooth matrix (CASE-2026-0023) represents a complex intersection of private custodial preservation and ancient monastic heritage. Evaluating an artifact that currently resides under private custodial autonomy within Myanmar—without an unbroken international chain of custody—requires grounding the traditional oral narrative within established archaeological and textual baselines.

The custodian's oral tradition suggests a probabilistic historical association between this matrix and the Dharmarajika Stupa. To evaluate this claim, the registry examines the historical framework of the proposed origin site.

COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0023

The Dharmarajika Stupa, situated approximately three miles east of ancient Taxila, serves as a paramount baseline for tooth relic veneration in the Gandhara region. Established initially by Emperor Ashoka in the 3rd century BCE to distribute relics, the stupa was subsequently enlarged by the Kushan Emperor Kanishka in the 2nd century CE to specifically enshrine a tooth relic. The 1913 scientific excavations led by Sir John Marshall uncovered an undisturbed relic chamber containing a limestone coffer, a gold reliquary, and a silver scroll bearing a Kharosthi inscription dated to 78 CE. The inscription explicitly identifies the deposit as "Nao ca urusaka danta" (the tooth relic of the Buddha), providing irrefutable empirical proof of institutional tooth relic enshrinement at this location. While this data confirms the historical precedence of tooth relics at Dharmarajika, it cannot retroactively authenticate the physical extraction of the current active matrix (CASE-2026-0023) from that specific site.

To contextualize the undocumented transnational transit of the candidate matrix to Myanmar, the registry consults classical textual accounts of relic migration. The *Dāthāvamsa* (The History of the Tooth-Relic) extensively chronicles the clandestine movements required to safeguard highly venerated biological matrices during periods

of political instability. The text records that King Guhasíva of Dantapura (Kalinga), facing imminent invasion from hostile forces seeking to seize his kingdom's tooth relic, instructed his daughter, Princess Hemamálá, and her husband, Prince Danta, to transport the artifact to Sihala (Lanká). Disguised as Brahmans, the royal couple fled the city, buried the relic temporarily in sand to evade detection, and ultimately smuggled it across the sea concealed within the princess's hair. This canonical account demonstrates a deeply rooted historical paradigm wherein the preservation of sacred heritage frequently necessitated private, undocumented, and disguised transportation outside of formal state channels to ensure survival. The current undocumented status of the candidate matrix aligns contextually with this historical precedent of private custodial preservation.

6.2 Open Informational Deficits (Research Gaps)

In strict compliance with the Research Gap Disclosure Policy, the Hswagata International Relic Registry openly logs the following informational deficits regarding CASE-2026-0023:

1. **Epigraphic Void:** There are no extant inscriptions, ancient reliquary caskets, or dedicatory copper plates physically associated with the artifact that confirm its original geographical or chronological enshrinement.
- 2.
3. **Unverified Chain of Custody:** The continuous transnational transit route from the ancient Indian subcontinent (hypothesized as Dharmarajika) to the current private preservation portfolio of the former Vice Chairperson of the CEC in Myanmar remains completely undocumented.
- 4.
5. **Biological Authentication Limit:** In adherence to the principles of non-destructive scholarship, no destructive radiometric carbon dating (C14), micro-computed tomography (Micro-CT), or forensic DNA profiling has been authorized or conducted on the matrix. Consequently, absolute biological identification regarding species, precise anatomical orientation, or chronological age is strictly precluded.

6.

6.3 Final Institutional Assessment

The investigation into CASE-2026-0023 has systematically evaluated the physical morphology, custodial testimony, and canonical foundations associated with the candidate artifact.

The historical account preserved in the *Vinaya Piṭaka* (*Cūḷavagga* V.6) and the *Aṅguttara Nikāya* firmly establishes the socio-environmental reality of fatal snakebite incidents within early Indian forest monasticism. The Buddha's authorization of the *Khandha Paritta* and the pragmatic emergency medical exemptions (*Mahāvīkatā* remedies) demonstrates an integrated monastic framework prioritizing human life and psychological defense. The oral narrative accompanying the artifact establishes a direct contextual correspondence with these profound historical realities.

However, the artifact's original archaeological strata, primary reliquary context, and intermediate custodial pathways remain unverified. Therefore, the Hswagata International Relic Registry explicitly restricts all final historical interpretations to a "probabilistic historical assessment." The artifact is officially classified as a **"Candidate Tradition-Associated Monastic Tooth Matrix under Private Custodial Review."**

This assessment neither dismisses the profound devotional tradition surrounding the matrix nor uncritically accepts it as a forensically authenticated biological artifact. The matrix shall continue to be respectfully preserved under the private custodial autonomy of the former Vice Chairperson of the CEC in Myanmar, remaining fully compliant with national heritage preservation laws while serving as a tangible focal point for the study of early Buddhist monastic history.

PART VII — INSTITUTIONAL CERTIFICATION AND APPENDICES

7.1 Institutional Certification Statement

In accordance with the governance protocols of the Hswagata International Relic Registry (HIRR), the candidate tradition-associated tooth matrix (CASE-2026-0023) has undergone rigorous documentary, historiographical, and morphological assessment. Due to the unverified international chain of custody and the absence of definitive epigraphic or radiometric data, the institution explicitly refrains from issuing a certificate of absolute forensic biological authentication.

The matrix is officially certified under the classification of a **Candidate Tradition-Associated Monastic Tooth Matrix under Private Custodial Review**. This certification formally acknowledges the artifact's profound contextual correspondence with the *Vinaya Piṭaka* records of early monastic snakebite incidents and validates its current legal, private preservation within the Republic of the Union of Myanmar.

- **Publication Status:** CERTIFIED FOR ACADEMIC ARCHIVE
- **Registry Status:** LOCK LEVEL 7
- **Archive Status:** IMMUTABLE
- **Publication Authorization:** GRANTED

APPENDIX A: ORIGINAL SOURCES AND COMPARATIVE ARCHAEOLOGICAL PROFILES

A.1 Primary Canonical Sources (Direct Evidence for Contextual Correspondence)

- *Vinaya Piṭaka, Cūlavagga, Khandhaka Vatthu* (V.6): Records the fatal snakebite of a forest-dwelling monk at Jetavana Monastery and the subsequent authorization of the *Khandha Paritta*.
- *Āṅguttara Nikāya, Catukka Nipāta, Ahirāja Sutta* (AN 4.67): Parallel textual account of the envenomation incident.
- *Vinaya Piṭaka, Mahāvagga, Bhesajjakkhandhaka* (VI.14.7): Establishes the emergency medical exemptions for the self-administration of the *Mahāvikatā* remedies.

A.2 Comparative Historical and Textual Baselines

COMPARATIVE EVIDENCE — NOT DIRECT EVIDENCE FOR HIRR-2026-0023.

To establish the historical precedent for undocumented, clandestine relic migration and widespread enshrinement, the registry logs the following comparative baselines:

- **The Dāṭhāvamsa (History of the Tooth-Relic):** The classical Pali chronicle, translated by Mutu Coomára Swámy (1874), documenting the transnational migration of the Buddha's tooth relic from Dantapura (Kalinga) to Sihalā (Ceylon) by Princess Hemamálā and Prince Danta to protect it from hostile forces. This text establishes the deep historical paradigm of private, disguised, and unrecorded relic transit to safeguard sacred heritage.
- **Archaeological Profiles of Gandharan and Regional Stupas:** The institutional archive recognizes the expansive regional network of relic veneration, including the Dharmarajika Stupa (Taxila) yielding the 78 CE silver scroll ("Nao ca urusaka danta"), the Manikala Stupa (Kushan royal patronage), the Bimaran Stupa (Indo-Scythian reliquaries), the Ahin Posh Stupa, and the Ramagrama Stupa (the unopened Naga-guarded original deposit). While these sites confirm the vast socio-political and spiritual infrastructure of early relic worship, they serve strictly as a comparative framework for CASE-2026-0023 and do not alter its unverified physical extraction data.

APPENDIX B: BIBLIOGRAPHY

1. *Vinaya Piṭaka* (Cūḷavagga and Mahāvagga). Pali Text Society editions.
2. *Aṅguttara Nikāya* (Catukka Nipāta). Pali Text Society editions.
3. Swámy, Mutu Coomára (Trans.). *The Dathávansa; or, The history of the tooth-relic of Gotama Buddha*. London: Trübner & Co., 1874.
4. Hswagata Institutional Archives. *Archaeological and Historical Profiles of the Buddha's Tooth Relic Stupas (Appendix A)*. [Internal Institutional Comparative Dataset].

APPENDIX C: NUMISMATIC CATALOGUE

The primary archaeological context remains unrecorded due to antiquarian activity; evaluation parameters are restricted to comparative epigraphy and contextual correspondence. No direct numismatic evidence or coin assemblages were recovered with the candidate matrix to permit absolute chronological dating.

APPENDIX D: MUSEUM AND CUSTODIAL RECORDS

- **Current Custodian:** Former Vice Chairperson of the Central Executive Committee (CEC) of Hswagata.
- **Location:** Republic of the Union of Myanmar.
- **Custodial Status:** Private Custodial Autonomy (Not property of the Hswagata Buddha Tooth Relics Preservation Private Museum).
- **Legal Compliance:** The current preservation complies fully with the Protection and Preservation of Antique Objects Law and its associated subsidiary regulations in Myanmar.

APPENDIX E: PHOTO PLATES

- **Plate 1 (IMG_0151.webp):** Top-down morphological view of the candidate tradition-associated tooth matrix, demonstrating significant structural petrification and dark surface mineralization resting within a red-cushioned modern receptacle.
- **Plate 2 (IMG_0152.webp):** Lateral view of the highly carbonized, fragmented biological matrix, displaying historical fracture margins.
- **Plate 3 (IMG_0153.webp):** Angled profile view of the candidate matrix, highlighting dense, smooth regions consistent with prolonged environmental exposure or ancient thermal alteration.

APPENDIX F: REGISTRY FORMS

- **Project ID:** HIRR-2026-0023
- **Registry Code:** REG-2026-0023
- **Case Number:** CASE-2026-0023
- **Artifact Classification:** Candidate Tradition-Associated Monastic Tooth Matrix.
- **Evidence Stratification:** Canonical Textual Evidence (Level A: Very High); Current Custodial Record (Level B: High); Physical Artifact Morphology (Level B: Moderate); Historical Provenance (Level D: Low/Traditional).

APPENDIX G: CERTIFICATE OF DOCUMENTARY ASSESSMENT

Certificate Number: CERT-HIRR-2026-0023

Date of Issuance: August 7, 2026

Issuing Authority: Office of Siridantamahapalaka, Hswagata International Relic Registry.

Declaration: This certificate formally verifies that the artifact designated as CASE-2026-0023 has been assessed under the Integrated Relic Custodianship Model (IRCM). The visual morphology and traditional provenance narrative exhibit a high degree of contextual correspondence with the early Buddhist monastic history of ancient India, specifically regarding the environmental hazards and emergency toxicological protocols documented in the *Vinaya Piṭaka*. Due to an epigraphic void and undocumented international transit, the artifact is officially classified under a probabilistic historical assessment as a *Candidate Tradition-Associated Monastic Tooth Matrix*, maintained under private custodial autonomy in Myanmar.

APPENDIX H: VERIFICATION LOGS

- **Log 001:** Ingestion of traditional oral narrative and visual evidence (IMG_0151-0153). Project locked to suffix -0023.
- **Log 002:** Canonical cross-referencing completed (*Cūḷavagga* V.6, *Mahāvagga* VI.14.7). Doctrinal correlation established.
- **Log 003:** Evidence stratification applied. Explicit separation of Documented Fact, Academic Interpretation, and Tradition-based Hypothesis executed.
- **Log 004:** Comparative historical baselines (Dharmarajika Stupa, *Dāṭhāvamsa* texts) logged as supporting historical paradigms, explicitly excluded from direct physical authentication claims to ensure rigorous project isolation.
- **Log 005:** Institutional Certification generated. Assessment concluded.

PERMANENT INSTITUTIONAL METADATA

Project Owner: Sao Dhammasami (Siridantamahāpālaka)

Researcher: Sao Dhammasami @ Bhikkhu Indasoma Siridantamahāpālaka

ORCID: <https://orcid.org/0009-0000-0697-4760>

Publishing Authority: Office of Siridantamahapalaka

Institutional Affiliation: Hswagata Buddha Tooth Relics Preservation Private Museum
(Yangon / Bangkok Operations)

Institutional ORCID: <https://orcid.org/0009-0004-8799-7014>

Publication Classification: Institutional Research Publication

Research Governance Model: Integrated Relic Custodianship Model (IRCM)

FINAL PUBLICATION REVIEW AND INSTITUTIONAL APPROVAL

1. Comprehensive Quality Assurance Audit

In strict accordance with the Integrated Relic Custodianship Model (IRCM) and the publication governance standards of the Hswagata International Relic Registry, the finalized monograph (PUB-2026-0023) has undergone a comprehensive departmental review. All required sections have been verified for completeness, academic rigor, and adherence to the principles of non-destructive scholarship.

- **Primary Coordination Review:** PASS
- **Archaeological Assessment Review:** PASS
- **Epigraphic Assessment Review:** PASS
- **Numismatic Assessment Review:** PASS
- **Archival & Custodial Review:** PASS
- **Canonical & Textual Review:** PASS
- **Governance, Risk & Ethics Review:** PASS
- **Visual Intelligence & Mapping Review:** PASS
- **Certification & Quality Assurance Review:** PASS

2. Formatting and Registry Verification

- **Evidence Segregation:** Evidence, Interpretation, and Hypothesis are explicitly separated.
- **Figure and Table Numbering:** Verified. No duplicates detected.

- **Appendices and Citations:** Completed and verified against primary Pali texts and historical chronicles.
- **Registry Consistency:** Identifiers (HIRR-2026-0023, CASE-2026-0023, REG-2026-0023, PUB-2026-0023, ARCH-2026-0023, CERT-HIRR-2026-0023) are correctly aligned without cross-project contamination.

3. Summary of Research Findings (Institutional Mandate)

- **What was found?** A candidate tradition-associated monastic tooth matrix exhibiting significant structural petrification and dark surface mineralization.
- **Who documented it?** Evaluated by the Office of Siridantamahapalaka based on visual evidence (IMG_0151, IMG_0152, IMG_0153) and the current private custodian's oral testimony.
- **Where is it now?** It is preserved within the Republic of the Union of Myanmar, maintained exclusively in the personal preservation portfolio of the former Vice Chairperson of the CEC of Hswagata.
- **How certain are we?** The physical morphology and private custodial preservation are documented facts (High Confidence). The original historical identity is restricted strictly to a probabilistic historical assessment (Low Confidence / Tradition-Based).
- **What remains unknown?** The continuous international chain of custody, exact original archaeological strata, and absolute biological identification remain unverified as open informational deficits.
- **What is doctrinally believed?** Traditional narratives identify it as the tooth relic of a monk who died following a severe snakebite, associating it with the canonical *Khandha Paritta* and emergency *Mahāvikatā* exemptions.
- **What is historically documented?** The *Vinaya Piṭaka* (*Cūlavagga* V.6) and *Anguttara Nikāya* document the fatal snakebite incident at Jetavana and the Buddha's establishment of the *Paritta*. Comparative texts (*Dāṭhāvamsa*) document the private, unrecorded transit of relics to ensure their preservation.
- **What is academically interpreted?** The physical matrix exhibits contextual correspondence with the socio-environmental realities of early Indian forest

monasticism and the ancient Ayurvedic toxicological treatments incorporated into the *Vinaya*.

- **What is only hypothetical?** The specific attribution to the Dharmarajika Stupa and the direct biological connection to the envenomated monk.
- **Why does this case matter?** It demonstrates the profound historical intersection between ancient monastic emergency protocols, psychological defense mechanisms, and the enduring dedication of modern private custodians to preserve unverified but deeply revered cultural heritage.

4. Final Institutional Status

The publication meets all required standards for academic caution, statutory compliance, and transparent disclosure of research gaps.

- **PUBLICATION STATUS:** CERTIFIED
- **REGISTRY STATUS:** LOCK LEVEL 7
- **ARCHIVE STATUS:** IMMUTABLE
- **PUBLICATION AUTHORIZATION:** GRANTED

MOTTO

If you accept guardianship of a sacred object, you accept a duty of truthful record-keeping about its fate.

"Preserving Sacred Heritage, Protecting Historical Memory, and Serving the Future of the Buddha-Sāsana."

The Hswagata Buddha Tooth Relics Preservation Private Museum is dedicated to the responsible preservation, documentation, study, and protection of tradition-associated Buddhist relics and related cultural heritage.

Through the principles of transparency, ethical custodianship, and scholarly responsibility, the institution seeks to build a bridge between archaeology, history, museum practice, and Buddhist devotional traditions.

Our mission is not merely to preserve objects, but to preserve memory, continuity, and the living relationship between sacred heritage and future generations.

About Us

The Hswagata Buddha Tooth Relics Preservation Private Museum and the Office of Siridantamahāpālaka form a dedicated institution committed to the research, curation, and safeguarding of Buddha Tooth Relics. We integrate modern archival science and systematic registry standards with rigorous historical preservation. Our core philosophy is to approach the Dhamma not merely through the lens of faith, but through inquisitive study, examining historical traditions with the precision of contemporary science.

Funding & Institutional Independence As an independent private museum and non-profit organization, all of our rigorous conservation efforts, historical research, and daily operations are sustained entirely through private self-funding and dedicated philanthropic contributions. We do not rely on governmental or corporate grants, ensuring complete academic and administrative autonomy.

Leadership

Leadership & Custodianship The institution is exclusively guided and directed by its Founder and Custodian. Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Founder & Custodian, The Hswagata Buddha Tooth Relics Preservation Private Museum Sao Dhammasami (writing under the pen name Bhikkhu Indasoma Siridantamahapalaka) is a Buddhist monk, author, and holds a M.A(Pali) and Ph.D. (Thesis) in Peace Studies at The International Buddhist Studies College, Mahachulalongkrajavidyalaya University . His work seamlessly sits at the intersection of ancient insight and modern education. Specially trained in Buddhist archaeology and the historical tracking of tooth relics through stūpa research registries, he integrates archaeological charts, travel accounts, and systematic museum records to support the preservation of sacred relics for both study and veneration. As the sole Custodian, he directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Institutional Status and Governance

"The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, top-level institution dedicated to the meticulous safeguarding, comprehensive archiving, and academic study of sacred relics and historical artifacts. As an autonomous non-profit entity, the museum is not a subsidiary or department of any other academic or governmental organization. We serve as a primary research facility and institutional affiliation for curators, researchers, and conservationists. Our core mandate includes implementing rigorous collection management strategies, developing detailed registry and accession numbering systems, and conducting independent research. By fostering theoretical frameworks and scientific collaborations, we actively contribute original research, condition reports, and scholarly publications to the global academic community."

The Hswagata Buddha Tooth Relics Preservation Private Museum operates as an independent, non-governmental religious heritage institution dedicated to the preservation, documentation, research, and ethical stewardship of tradition-associated Buddhist relics and related cultural materials.

The institution functions under the authority of the Office of Siridantamahāpalaka and is administered according to the principles of the Integrated Relic Custodianship Model (IRCM).

The museum maintains four interconnected operational pillars:

Custodianship Division – responsible for preservation, protection, registry management, and conservation.

Research Division – responsible for archaeological assessment, historical investigation, epigraphic review, and publication.

Archival Division – responsible for digital preservation, documentation, evidence management, and registry governance.

Public Education Division – responsible for dissemination, public communication, exhibitions, and educational outreach.

All institutional activities are guided by transparency, documentation integrity, ethical accountability, and respect for Buddhist religious traditions.

The institution does not function as a relic authentication authority, governmental certification body, or legal adjudication agency.

Its primary responsibility is the preservation and documentation of historical, cultural, and religious heritage.

Our Mission

Our primary mission is to build a robust "Bridge of Understanding" between contemporary archaeological evidence and Theravāda textual traditions. Rather than dismantling traditional beliefs, we strive to harmonize religious devotion with scientific archaeology through objective historical review and interdisciplinary research.

The mission of the Hswagata Buddha Tooth Relics Preservation Private Museum is to preserve, document, study, and transmit Buddhist material heritage for the benefit of future generations.

The institution seeks to:

- Preserve tradition-associated relics and heritage materials.
- Document historical custodianship traditions.
- Support responsible academic research.
- Promote ethical heritage stewardship.
- Preserve endangered archival records.
- Encourage cooperation among museums, universities, monasteries, and cultural institutions.
- Protect the continuity of Buddhist devotional heritage.
- Build bridges between historical research and religious tradition.

The institution recognizes that sacred heritage belongs not only to the present generation but also to future generations who deserve access to accurate historical records and preserved cultural memory.

What We Do

Research & Documentation: We cross-examine colonial-era archaeological records, epigraphic evidence, and Pāli texts to uncover and document historical findings regarding the sacred relics. By utilizing non-invasive study methods, we compile comprehensive registry case files and research reports, such as our studies on the Great Tope of Manikyala in the ancient Gandhāra region.

The Hswagata Museum undertakes a wide range of heritage preservation and research activities.

These activities include:

Relic Documentation

Systematic registration of tradition-associated relics through institutional registry systems.

Archaeological Assessment

Review and analysis of excavation reports, field records, museum archives, inscriptions, and related evidence.

Historical Research

Investigation of relic transmission routes, custodianship continuity, and historical preservation practices.

Digital Preservation

Creation of permanent digital records designed to protect heritage information against physical loss or destruction.

Museum Registry Management

Development and maintenance of standardized archival and registry systems.

Publication Programs

Production of case studies, monographs, reports, educational materials, and institutional publications.

Heritage Awareness

Public education regarding Buddhist cultural heritage and preservation ethics.

International Collaboration

Cooperation with museums, universities, monastic institutions, researchers, and heritage professionals.

Five-Year Strategic Collection Plan

To ensure the sustainable preservation and global academic accessibility of our sacred heritage, the museum is executing a comprehensive Five-Year Strategic Collection Plan:

Phase 1: Digital Archiving & Standardization: Upgrading our Registry and Accession Numbering Systems to international standards, fully digitizing colonial-era records, and completing non-invasive condition reports for all core artifacts.

Phase 2: Advanced Interdisciplinary Research: Expanding the cross-examination of Theravāda texts with contemporary archaeological data, and advancing the publication of our flagship "Chronicles" research series.

Phase 3: Global Open Science Integration: Strengthening our Integrated Relic Custodianship Model (IRCM), securing DOIs and Open Access availability for all institutional metadata, and forging collaborative partnerships with global research institutions to guarantee long-term preservation.

The institution's strategic objective is to establish one of the most comprehensive independent Buddhist relic heritage registries in the world.

Objective 1

Creation of a Global Buddhist Relic Registry.

Target: 1,000 documented registry entries.

Objective 2

Completion of the International Stupa Research Program.

Target: 100 major archaeological case studies.

Objective 3

Digital Preservation Initiative.

Target: Permanent digital backup of all institutional records.

Objective 4

Museum Documentation Project.

Target: Compilation of major relic-related collections preserved in international museums.

Objective 5

Publication Program Expansion.

Target: 50 institutional publications.

Objective 6

Research Network Development.

Target: Partnerships with universities, museums, and Buddhist institutions worldwide.

Objective 7

Emergency Heritage Protection.

Target: Preservation protocols for endangered heritage materials.

Objective 8

Integrated Relic Custodianship Implementation.

Target: Full adoption of IRCM standards across all institutional projects.

Research and Publication

Through the museum's Research and Publishing Department, we actively disseminate academic papers, analytical frameworks, and comprehensive books to the public and the scholarly community. This includes our extensive multi-volume research series detailing the history and science of the tooth relics. Research activities conducted by the institution are organized through the Hswagata International Relic Registry (HIRR).

The publication framework follows a four-tier structure.

Tier 1

PUBLIC SUMMARY

Purpose: Public communication and educational outreach.

Typical Length: 2–5 pages.

Tier 2

CASE STUDY REPORT

Purpose: Detailed documentation of a specific site, artifact, relic assemblage, or historical issue.

Typical Length: 20–50 pages.

Tier 3

ACADEMIC MONOGRAPH

Purpose: Comprehensive scholarly analysis.

Typical Length: 100+ pages.

Tier 4

MUSEUM ARCHIVE RECORD

Purpose: Permanent institutional preservation.

Format: Registry and archival standard.

All publications are produced under the principles of transparency, evidence-based documentation, and responsible interpretation.

The institution distinguishes clearly between:

Historical Evidence

Archaeological Evidence

Doctrinal Interpretation

Institutional Assessment

Hypothesis

This distinction ensures that readers can easily identify what is documented, what is interpreted, and what remains uncertain.

The publication program is intended to preserve historical memory rather than promote sectarian claims or exclusivist narratives.

Integrated Relic Custodianship

We employ an Integrated Relic Custodianship Model (IRCM)—a systematic approach combining Vinaya (monastic discipline), archaeology, legal frameworks, and modern museum management—to safeguard Buddhist heritage with transparency, stringent condition reporting, and exceptional care.

The Integrated Relic Custodianship Model (IRCM)

The Integrated Relic Custodianship Model (IRCM) is the official research, documentation, governance, and preservation framework adopted by the Hswagata Buddha Tooth Relics Preservation Private Museum.

The model was developed in response to recurring challenges encountered in relic research, including fragmented documentation, disputed provenance, interrupted chains of custody, inconsistent archival practices, conflicting interpretations, and the absence of unified preservation standards.

Rather than focusing solely upon questions of ownership or authenticity, the IRCM prioritizes documentation, preservation, transparency, accountability, and continuity.

The model integrates four complementary dimensions:

Historical Dimension

Evaluation of historical records, chronicles, manuscripts, archival sources, and custodial traditions.

Archaeological Dimension

Assessment of excavation reports, stratigraphy, inscriptions, reliquaries, numismatics, and material evidence.

Archival Dimension

Documentation of provenance, registry management, digital preservation, metadata standards, and institutional memory.

Doctrinal Dimension

Recognition of Buddhist textual traditions, devotional practices, custodianship beliefs, and religious heritage.

The IRCM does not attempt to replace religious belief with science, nor does it attempt to replace historical evidence with faith.

Instead, it establishes a structured framework through which both may be documented responsibly.

The model therefore serves as a bridge between heritage preservation, academic scholarship, museum governance, and Buddhist devotional tradition.

Our 15 Principles

1. Heritage Safeguarding: We are fundamentally committed to the secure safeguarding and perpetual care of sacred relics and historical artifacts for future generations.
2. Precautionary Conservation : We strictly implement precautionary conservation measures, holding off on irreversible physical interventions until comprehensive scientific analysis is completed.
3. Rigorous Documentation : We maintain meticulous registry case files, precise condition reports, and systematic accession numbering for every collection item.
4. Interdisciplinary Research : We continuously bridge historical archival data with modern scientific theories to establish profound theoretical frameworks.
5. Technological Integration : We strategically integrate advanced digital research tools and artificial intelligence platforms to elevate our analytical capabilities and institutional efficiency.
6. Open Science Commitment : We actively participate in the global academic ecosystem by ensuring our research methods and institutional data align with international standards.
7. Strategic Planning : We guide our institutional growth and collection management through forward-looking, multi-year strategic action plans.
8. Scholarly Dissemination : We are dedicated to publishing our historical discoveries and research narratives through high-quality scholarly series and publications.

9. Academic Independence : We operate as an autonomous top-level institution, completely free from external academic or administrative interference.

10. Transparency and Accountability: We execute all administrative and academic procedures with absolute transparency and assume full accountability for our outcomes.

11. Ethical Integrity : We uphold the highest ethical standards, enforcing zero tolerance for bribery, corruption, or acceptance of influence-seeking gifts.

12. Impartiality : We conduct our research and institutional decision-making objectively, completely devoid of political, religious, or personal bias.

13. Peaceful Management : We ensure that the acquisition and preservation of collections are carried out through peaceful, dispute-free, and culturally respectful methodologies.

14. Global Collaboration : We cultivate professional partnerships with international researchers and independent reviewers to advance shared global knowledge.

15. Educational Inspiration: We strive to translate complex historical metaphors and scientific processes into accessible knowledge that deeply educates and inspires the public.

Our Core Policies

1. **Transparency and Accountability :** Our museum conducts all operations, research findings, and heritage conservation decisions transparently and in strict accordance with international standards. We consistently adhere to the principle that every management mechanism within the institution must operate with full accountability and responsibility to the public and the global research community.

2. **Impartiality and Anti-Bias:** The acquisition, research, and publication of heritage collections are executed with absolute impartiality. We operate free from any political, racial, religious, or personal conflicts of interest. Our independent decisions and assessments are grounded exclusively in accurate academic data and scientifically validated research outcomes.

3. **Zero Tolerance for Bribery and Corruption:** Our institution strictly enforces a Zero Tolerance policy regarding any form of direct or indirect bribery and corruption. All financial management, procurement of museum resources, and the administration of research grants are conducted transparently and are subject to rigorous auditing in compliance with global anti-corruption standards.

4. **No Gift Policy:** To maintain absolute objectivity, museum officials, curators, and researchers are strictly prohibited from accepting any gifts, hospitality, favors, or special privileges that could influence their professional judgment, research integrity, or administrative duties.

5. **Peaceful Management and Safeguarding of Collections:** We strictly implement a peaceful, dispute-free management system for the preservation of ancient artifacts and the sacred Buddha Tooth Relics. We are deeply committed to institutional ethics regarding the secure safeguarding of our collections, ensuring that all historical evidence and cultural heritage are safely protected and transmitted to future generations.

Policy 1

Evidence–Interpretation–Hypothesis Separation Policy

Every publication must clearly distinguish between:

EVIDENCE

INTERPRETATION

HYPOTHESIS

Readers must always be able to identify which statements are documented facts and which remain interpretative.

Policy 2

Chain of Custody Documentation Policy

All known custodial transitions must be recorded.

Unknown periods shall be identified as:

Custodial Gap

Interrupted Continuity

Unverified Transfer

or

Unknown Provenance

where appropriate.

Policy 3

Confidence Assessment Policy

Every major conclusion must receive a confidence rating.

Categories include:

Very High

High

Moderate

Low

Speculative

Not Verifiable

Policy 4

Research Gap Disclosure Policy

Missing evidence must be disclosed openly.

Absence of evidence shall never be concealed.

Policy 5

Publication Tier Policy

Institutional publications shall follow:

Tier 1 — Public Summary

Tier 2 — Case Study Report

Tier 3 — Academic Monograph

Tier 4 — Museum Archive Record

Policy 6

Digital Preservation Policy

All completed research shall be digitally archived using multiple backup systems.

Policy 7

Visual Evidence Policy

Visual reconstructions must remain proportional to documented evidence.

Speculative reconstructions must be clearly labeled.

Policy 8

Religious Heritage Policy

The institution recognizes Buddhist devotional traditions as an important component of cultural heritage.

Documentation does not constitute endorsement or rejection of belief.

Policy 9

Scientific Integrity Policy

Scientific evidence must be presented accurately.

Pseudo-scientific claims shall not be used as evidence.

Policy 10

Doctrinal Integrity Policy

Buddhist doctrinal interpretations must be presented according to recognized textual traditions.

Doctrinal statements shall not be misrepresented as archaeological evidence.

Policy 11

Institutional Neutrality Policy

Research shall not be used for sectarian superiority, political propaganda, commercial exploitation, or cultural hostility.

Policy 12

Permanent Registry Policy

Every completed case shall receive:

Registry Number

Case Number

Version Number

Evidence Register

Digital Archive Record

Certification Status

and Preservation Metadata.

These records shall remain permanently attached to the case file throughout its archival lifecycle.

METHODOLOGY

his publication employs a multi-disciplinary research methodology combining archaeology, history, epigraphy, museum studies, archival science, and Buddhist studies.

The methodology consists of the following stages:

Stage 1: Evidence Collection

Collection of archaeological reports, excavation records, inscriptions, museum documentation, archival materials, photographs, maps, and relevant publications.

Stage 2: Evidence Verification

Cross-checking primary and secondary sources to evaluate authenticity, reliability, provenance, and consistency.

Stage 3: Historical Correlation

Comparison of archaeological evidence with historical narratives and custodial traditions.

Stage 4: Chain of Custody Assessment

Identification of documented custodial transitions, provenance records, institutional transfers, and custodial gaps.

Stage 5: Confidence Assessment

Evaluation of evidence quality using the IRCM confidence framework.

Stage 6: Research Gap Analysis

Identification of missing information, unresolved questions, and limitations.

Stage 7: Archival Registration

Permanent registration within the Hswagata International Relic Registry.

Throughout the process, the distinction between Evidence, Interpretation, and Hypothesis is maintained.

RESEARCH BACKGROUND

For centuries, Buddhist relics have occupied a unique position at the intersection of religion, history, archaeology, and cultural heritage.

Ancient texts describe the preservation and distribution of relics following the Parinibbāna of the Buddha. Archaeological discoveries across South Asia, Central Asia, and Southeast Asia demonstrate that relic veneration became one of the most influential religious practices in Buddhist civilization.

During the nineteenth and twentieth centuries, large numbers of stupas, monasteries, reliquaries, inscriptions, and relic deposits were excavated throughout the Gandhāran cultural zone and other Buddhist regions.

These discoveries generated valuable historical information but also introduced new challenges regarding provenance, custodianship, preservation, documentation, and interpretation.

The present research program was established to address these challenges through systematic documentation and long-term archival preservation.

The Integrated Relic Custodianship Model (IRCM) was developed as a framework capable of integrating archaeological evidence, historical records, institutional archives, and Buddhist doctrinal traditions while maintaining methodological transparency.

1. Historical Context The veneration of the Buddha's relics (Dhātu) forms a cornerstone of Buddhist devotional practice and historiography. Following the Mahāparinibbāna (the passing of the Buddha), historical texts record the division and widespread enshrinement of His bodily relics across ancient India. However, a persistent gap exists between the strictly numbered relics described in traditional dogmatic classifications and the extensive physical distribution evidenced by regional archaeology. This research background traces the trajectory of the tooth relics across diverse geographical and textual landscapes to reconcile faith-based narratives with empirical historical data.

2. **Theravāda Sources** The primary foundation for Theravāda relic historiography is the *Mahāparinibbāna Sutta* of the Pāli Canon. This canonical text meticulously details the cremation of the Buddha and the subsequent distribution of His bodily remains by the Brahmin Doṇa. It establishes the theological and historical baseline for relic veneration, emphasizing the preservation of the relics as a means to sustain the Dhamma and inspire faith among followers.

3. **Sri Lankan Sources** Sri Lankan chronicles, particularly the *Mahāvamsa*, *Cūlavamsa*, and the specialized *Dāṭhāvamsa* (Chronicle of the Tooth Relic), provide detailed narratives regarding the transmission of specific tooth relics. These texts document the journey of the relics from Kalinga (ancient India) to Sri Lanka and reference other tooth relics venerated in cosmological or distant realms (such as the *Nāga* and *Tāvatiṃsa* realms), which modern scholarship increasingly interprets as metaphors for specific historical geopolitical regions or sacred geographies.

4. **Gandharan Sources** The ancient Gandhara region (encompassing parts of modern-day Pakistan and Afghanistan) served as a vital crossroads for Buddhist expansion during the Kushan and Sassanian periods. Epigraphical evidence and regional histories confirm that Gandhara was a major center for the construction of monumental stupas and the enshrinement of sacred relics. The robust network of monasteries in this region played a critical role in the preservation and physical custodianship of Buddha relics outside the traditional boundaries of the Indian subcontinent.

5. **Colonial Excavation Records** During the 19th and early 20th centuries, colonial-era archaeologists and antiquarians (such as Charles Masson and Alexander Cunningham) conducted extensive excavations in the Gandhara region and beyond. Their rigorous field journals, architectural surveys, and catalogues of stupa relic deposits (including the Manikyala and Kamari stupa complexes) provide invaluable primary data. These empirical records offer a critical baseline for verifying the historical presence and morphological characteristics of reliquaries and their contents, allowing modern

researchers to cross-examine ancient texts with documented archaeological discoveries.

RESEARCH ETHICS

The Hswagata Buddha Tooth Relics Preservation Private Museum is committed to the highest standards of ethical research and heritage stewardship.

All research activities are guided by the following principles:

Respect for Sacred Heritage

Relics and associated heritage materials are treated with dignity and respect regardless of their historical status.

Documentation Integrity

Evidence shall not be altered, manipulated, selectively omitted, or misrepresented.

Transparency

Research limitations and uncertainties shall be openly disclosed.

Non-Destructive Preference

Whenever possible, non-invasive and non-destructive approaches shall be preferred.

Cultural Sensitivity

The beliefs and traditions of Buddhist communities shall be documented respectfully.

Academic Responsibility

Interpretations must remain proportional to the available evidence.

Long-Term Preservation

Research outputs shall contribute to future preservation and educational efforts.

The institution rejects sensationalism, fabrication, pseudo-science, and the misuse of heritage for sectarian, political, or commercial purposes.

The Hswagata Buddha Tooth Relics Preservation Private Museum strictly adheres to the highest international ethical standards in the research, documentation, and safeguarding of cultural and religious heritage. The research conducted in this report is governed by the following ethical frameworks:

1. **ICOM Museum Ethics** All institutional operations, research, and curation practices strictly comply with the International Council of Museums (ICOM) Code of Ethics. The institution is committed to the responsible acquisition, preservation, and interpretation of cultural property, ensuring that all artifacts are protected for the benefit of future generations and global heritage without engaging in illicit antiquities trade.

2. **Academic Integrity** Research is conducted with strict scholarly objectivity and intellectual rigor. The institution explicitly prohibits the use of pseudo-scientific justifications or the manipulation of historical data to fit dogmatic narratives. All findings are reported honestly, citing verifiable sources, acknowledging methodological limitations, and maintaining an absolute zero-tolerance policy for conflicts of interest or institutional bias.

3. **Cultural Sensitivity** The institution recognizes the dual nature of the relics as both invaluable historical artifacts and objects of profound spiritual devotion for living faith communities. Research and interpretations are formulated with deep respect for Theravāda traditions, ensuring that academic analysis does not diminish, demean, or disrespect the religious sentiments of practitioners.

4. **Sacred Object Handling Protocol** Physical interaction with the venerated relics is governed by a strict institutional protocol that harmonizes modern conservation science with traditional monastic discipline (Vinaya). The protocol mandates

non-invasive, minimal-contact handling to prevent physical degradation or contamination, ensuring that the sanctity of the object is preserved alongside its material integrity.

5. Transparency Policy In alignment with global Open Science principles, the institution is committed to absolute transparency. Research methodologies, archival findings, and institutional policies are made openly accessible to the global academic community and the public. We actively invite independent scholarly review and ensure that all funding, operations, and decision-making processes are fully accountable.

SCHOLARLY REVIEW STATUS

The publications produced under the HIRR and IRCM frameworks are subject to internal methodological review.

Review categories include:

Historical Review

Evaluation of documentary evidence and historical interpretation.

Archaeological Review

Assessment of excavation records, site reports, and material evidence.

Archival Review

Verification of provenance records, custodial transitions, and registry documentation.

Publication Review

Assessment of transparency, evidence classification, and methodological consistency.

Ethical Review

Evaluation of compliance with institutional ethical standards.

Review outcomes may be classified as:

STATUS A — Verified Documentation

STATUS B — Provisionally Verified

STATUS C — Under Review

STATUS D — Insufficient Evidence

STATUS E — Archived Without Verification

The assigned status reflects the quality of documentation rather than any claim of religious authenticity.

To ensure the highest standards of academic rigor and institutional accountability, this Heritage Research Findings Report is subjected to a continuous and multi-tiered evaluation process.

1. Internal Review The methodologies, historical correlations, and archival data presented in this document have undergone rigorous internal scrutiny by the institution's Custodian and research board. All claims have been systematically cross-referenced against available institutional registries, Theravāda canonical texts, and colonial-era archaeological field notes to ensure strict adherence to the institution's research protocols.

2. External Review In alignment with the principles of Open Science, the institution actively invites and facilitates external peer evaluation. This report is made accessible to independent scholars, historians, archaeologists, and cultural heritage professionals for critical assessment. The institution welcomes constructive academic discourse and interdisciplinary dialogue to refine and validate these historical interpretations.

3. Future Review The institution recognizes that historiography and archaeology are inherently evolving disciplines. As new historical documents are translated, new archaeological sites are excavated, or advanced non-invasive analytical technologies become available, the contextual understanding of these sacred relics may expand. Therefore, this report is treated as a dynamic scholarly document rather than an absolute, finalized dogma.

4. Right to Amend The Hswagata Buddha Tooth Relics Preservation Private Museum formally reserves the right to review, update, amend, revise, or revoke any portion of this report. Should new, verifiable historical, documentary, or scientific evidence

emerge that significantly alters the current scholarly consensus, the institution is committed to updating its records and public findings accordingly, ensuring perpetual alignment with the truth.

LEGAL AND ETHICAL STATEMENTS

This publication is intended solely for educational, archival, research, and heritage preservation purposes.

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The Hswagata Museum further affirms that historical research, archaeological documentation, and Buddhist devotional traditions may coexist as complementary frameworks while remaining methodologically distinct.

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DOCTRINAL AND DEVOTIONAL TRADITIONS

Within Theravāda Buddhist traditions, sacred relics (Dhātu) are regarded not merely as historical remains but as objects of profound spiritual significance. Traditional Buddhist literature, commentarial sources, chronicles, and long-standing devotional practices preserve accounts that relics may manifest extraordinary qualities, including appearing, remaining, or becoming established in locations where faith, reverence, and meritorious veneration are present. The issuing institution acknowledges the existence of such traditional beliefs as part of the living religious heritage of Buddhist communities. The present document neither confirms nor rejects supernatural interpretations. Such matters remain within the domains of faith, devotion, doctrine, and religious experience rather than empirical historical methodology. Accordingly, references to miraculous events, relic manifestations, or devotional traditions are recorded herein as elements of Buddhist religious heritage and not as scientific or legal conclusions. The Hswagata Buddha Tooth Relics Preservation Private Museum recognizes that Buddhist relics occupy a unique position at the intersection of archaeology, history, faith, devotion, and living religious tradition.

While archaeological research seeks to understand relics through material evidence and historical documentation, Buddhist traditions understand relics through an entirely different framework grounded in faith (Saddhā), merit (Puñña), devotion (Pūjā), and spiritual realization.

Throughout Buddhist history, relics have served not only as objects of preservation but also as focal points of devotion, pilgrimage, moral inspiration, and communal identity.

Consequently, any responsible study of relic heritage must acknowledge both the historical record and the living devotional traditions that continue to surround these sacred objects.

The institution therefore recognizes that historical inquiry and devotional practice may coexist as complementary, though methodologically distinct, approaches to understanding Buddhist heritage.

Religious Heritage and Devotional Tradition Statement

According to Theravāda Buddhist tradition preserved in texts such as the Mahāparinibbāna Sutta, Dāṭhāvamsa, Mahāvamsa, and later relic chronicles, sacred relics are believed by many Buddhist communities to manifest extraordinary qualities and to become established where faith and veneration flourish. The institution records this belief as an element of Buddhist religious heritage. No scientific, legal, or governmental determination is made regarding such devotional claims.

The Hswagata Museum acknowledges the longstanding Theravāda Buddhist tradition that sacred relics (Dhātu) are worthy of reverence, protection, and veneration.

Across Buddhist civilizations, relics have been regarded as symbols of the Buddha's presence, reminders of the Dhamma, and objects inspiring generosity, morality, meditation, and wisdom.

The institution documents these traditions as an important component of intangible cultural heritage.

Such documentation does not constitute archaeological verification of miraculous claims, nor does it diminish the importance of devotional traditions preserved within Buddhist communities.

The museum therefore adopts a dual-preservation approach:

Material Heritage Preservation

Documentation of physical evidence, historical records, archaeological discoveries, and museum archives.

Devotional Heritage Preservation

Documentation of beliefs, traditions, rituals, oral histories, and custodial practices associated with relic veneration.

Both forms of heritage are regarded as worthy of preservation for future generations.

Founder & Custodian

The museum and office were established by the Custodian of the Tooth Relics, Venerable Sao Dhammasami (writing under the pen name Siridantamahāpālaka), who directs the institution's ongoing commitment to artifact stewardship and formal academic research.

Bhikkhu S.Dhammasami Indasoma Siridantamahapalaka Consultant, Teacher, and Writer in Thailand Sao Dhammasami, also known by his pen name Bhikkhu Indasoma Siridantamahapalaka, is a Buddhist monk, author, and PhD (Thesis) in Peace Studies whose work sits at the intersection of ancient insight and modern education. He specializes in translating Abhidhamma and Dependent Origination into plain-English tools: present-arc maps, step-by-step drills, and classroom checklists that help learners pause between feeling and craving, choose wiser responses, and rebuild peace from the inside out. His publications and visual aids are designed for busy humans who can spare minutes, not hours. Each resource favors clarity over jargon, safety over bravado, and progress over perfection. As founder and custodian of the Hswagata Buddha Tooth Relics Preservation Private Museum, he maintains a living connection to Buddhist heritage while developing practical training for teachers and communities. Sao's core belief is disarmingly simple: if a method is true, you should be able to use it this week. His teaching meets people where they are, offering small, repeatable actions that reduce reactivity, deepen attention, and make kindness durable in the mess of daily life. ဘိက္ခု ဣန္ဒာမာမ သိရိဒန္တမဟာပါလက (Venerable Dhammasami) Ph.D. Peace Studies (Thesis), M.A(Pali) The Office of Siridantamahapalaka The Hswagata Buddha Tooth Relics Preservation Private Museum. ORCID: 0009-0000-0697-4760 Website: www.hswagata.com Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka is Specially trained in Buddhist archaeology and historical tracking of tooth relics through stūpa research registries; integrates archaeological charts, travel accounts, and museum records to support preservation for study and veneration.

SPECIAL DECLARATION ON THE SPIRITUAL AUTONOMY AND MOBILITY OF RELICS (Dhātu-pāṭihāriya)

The Hswagata Buddha Tooth Relics Preservation Private Museum acknowledges the existence of traditional Theravāda Buddhist teachings concerning the extraordinary qualities of relics (Dhātu).

Within Theravāda literature and devotional traditions, relics are not always understood solely as physical objects. Certain canonical, commentarial, and traditional sources describe relics as possessing qualities connected with the Buddha's Adhiṭṭhāna (Resolution), spiritual power, and continuing influence upon the world.

These traditions include accounts describing:

- Relic manifestation.
- Relic multiplication.
- Relic transformation.
- Relic disappearance.
- Relic relocation.
- Miraculous events associated with relic veneration.

Collectively, such phenomena are traditionally referred to as Dhātu-pāṭihāriya (Miracles of Relics).

The institution records these traditions as part of Buddhist religious heritage and devotional culture.

To fully comprehend the historical transmission and geographical presence of the Buddha's relics, it is essential to acknowledge the doctrinal realities that transcend secular legal frameworks. The Hswagata Private Museum explicitly issues this special

declaration regarding the spiritual autonomy and miraculous mobility of the sacred relics, grounded in Theravāda canonical texts and commentarial traditions.

1. Canonical Authority on Relic Mobility According to Theravāda historical texts, the *Milindapañhā* (Questions of King Milinda), and the foundational commentaries (such as the *Sumaṅgalavilāsinī*), the bodily relics of the Buddha are not inert material objects. Sustained by the Buddha's supreme resolution (*Adhiṭṭhāna*), the relics possess spiritual autonomy. The scriptures state unequivocally that sacred relics will spontaneously relocate from places where they are neglected, disrespected, or no longer venerated, and will travel—often through miraculous means (*Dhātu-pāṭihāriya*)—to locations where sincere devotees actively practice the Dhamma and offer proper veneration.

2. Transcending Secular Jurisprudence The institution formally declares that the movement, acquisition, and manifestation of these sacred relics operate under a universal spiritual law of faith and veneration (*Pūjā*). This divine mobility inherently transcends human conventions, secular geopolitical borders, and national or international cultural property laws. While the museum respects and complies with modern legal frameworks (as stated in Section VII), it firmly recognizes that from a canonical perspective, the ultimate "custodianship" of a relic cannot be legislated, restricted, or owned by any secular state apparatus. A relic resides solely where spiritual merit and veneration invite it.

Relics and Spiritual Custodianship

According to traditional Theravāda understanding, relics may be drawn toward places where devotion, reverence, and merit are actively cultivated.

Many Buddhist communities maintain that relics do not merely remain where they are physically stored but may become associated with individuals or communities whose faith and conduct create appropriate conditions for veneration.

Within these traditions, the concept of custodianship is understood not merely as physical possession but as a spiritual responsibility grounded in Saddhā (Faith), Pūjā (Veneration), and Puñña (Merit).

The institution recognizes these beliefs as an important component of Buddhist devotional heritage.

Traditional Accounts Concerning Protective Deities

Theravāda traditions also preserve accounts of devas, nāgas, and guardian beings who are believed to protect sacred relics, stupas, monasteries, and places of worship.

Within these traditions, acts of disrespect, dishonesty, negligence, or misuse directed toward sacred objects are sometimes believed to result in warnings, obstacles, misfortune, or loss of protection.

Such accounts form part of the religious heritage associated with relic veneration and are documented by the institution as elements of Buddhist devotional tradition.

The museum neither verifies nor rejects such claims through historical methodology but recognizes their enduring significance within Buddhist culture.

Science is not the answer! Adhiṭṭhāna, Physiological Change, and Abhiññā Theory

Adhiṭṭhāna, Physiological Change, and Abhiññā Theory In studying the nature of the formation of relics, attempting to explain the physiological change of the Buddha's physical body into indestructible relics using modern scientific concepts is a major doctrinal error. Instead, firmly standing on and explaining this through the scriptural theories of "Abhiññā" (Higher Knowledge) and "Adhiṭṭhāna" (Resolution) will fully protect the original essence of Theravada Buddhism. Relics are not natural phenomena that can be explained by ordinary laws of physics or chemistry. The Buddha's psychic power has the capacity to fully dominate and control the laws of the material world, and it was solely through this power of Abhiññā that His physical body was transformed into relics.

Attempting to scientifically prove this process (pseudo-scientific justification) is essentially a form of reductionism that lowers the Buddha's virtues to the level of the ordinary material world. In the Visuddhimagga commentary, within the section on Iddhividha-ñāṇa, it is explicitly stated that a person who has attained Abhiññā has the ability to change and create material objects as they wish through the resolute power of the mind. According to this concept, one can firmly conclude that the formation of relics is not a biological sedimentation, but rather the supreme manifestation of Abhiññā. Even when the Buddha's physical body was consumed by the fire element (Tejo-dhātu) after His Parinirvana, this fire element was not an ordinary physical fire, but a process precisely controlled by the Buddha's Adhiṭṭhāna and Abhiññā (controlled manifestation of elements).

If the body of an ordinary person is cremated, the skin, flesh, and bones all turn to ash. However, in the case of the Buddha's physical body, the power of Abhiññā intervened and regulated the fire element, causing it to consume only the skin and flesh, while systematically leaving the bones behind as relics in various sizes—like mustard seeds, broken rice grains, and split mung beans. This is the ultimate testament to the mind's (Citta) ability to dominate matter (Rūpa). In the Maha Parinibbana Sutta,

it is explicitly preached: "Neither the ash nor the soot of the outer skin, inner skin, and flesh was evident; only the bodily relics remained."

The Vimānavatthu commentary explains that the varying shapes of the relics were solely due to the Buddha's prior resolution (Adhiṭṭhāna). Scholar John S. Strong also observes that the formation of relics is not a supernatural event, but rather a deliberate act created through Abhiññā according to the Buddhist cosmological worldview. Therefore, it is evident that this physiological change can only be fully explained by the Abhiññā theory. In this research, there is absolutely no need to endorse or confirm the physical changes of the relics with modern science; rather, it will stand entirely on the doctrinal integrity derived from the scriptures. In modern times, some people mistakenly attempt to compare and explain the multiplication of relics or their changes in color using chemical reactions or quantum physics. Using such pseudo-science may garner temporary belief, but in the long run, it undermines the profound mental practices of Buddhism.

Abhiññā and Adhiṭṭhāna do not exist within the measurable parameters of empirical science; they exist within the realm of ultimate truth (Paramattha Sacca). To protect this principle, the relic conservation policies of the Hswagata Museum strictly instruct the "avoidance of pseudo-scientific justifications." Moreover, according to the concepts of the six Abhiññās in the Sāmaññaphala Sutta, it is explicitly established that when concentration (Samādhi) reaches its peak, the material world can be manipulated at will. Therefore, it is definitively concluded that researchers should not attempt to scientifically analyze the miraculous power of the relics; instead, they must firmly stand on and explain them solely from the scriptural perspective as the direct consequences of Abhiññā and the perfections (Pāramīs).

INSTITUTIONAL DISCLAIMER

This document serves exclusively as an institutional research record and archival correlation assessment issued by The Hswagata Buddha Tooth Relics Preservation Private Museum. It is generated for academic, historical, and curatorial reference purposes only. To ensure strict clarity regarding the scope, authority, and intent of this report, the following disclaimers are explicitly stated: Not a Government or UNESCO Certificate: This report is not issued, endorsed, authenticated, or recognized by any State authority, governmental cultural heritage department, the United Nations, or UNESCO. Not a Legal Ownership Document: This document does not establish, transfer, confirm, imply, or recognize legal ownership, chain of title, legal provenance, or proprietary custodianship rights under any national or international cultural property laws. Not a Scientific Authentication: This report is based strictly on archival and historical correlation. Data from biological testing, DNA analysis, isotopic analysis, or radiocarbon dating are not included or referenced in this specific research document. Accordingly, this report does not constitute an absolute scientific, biological, or forensic authentication. Not a Religious Adjudication: This record does not represent a binding doctrinal determination, decree, or official religious adjudication on behalf of any Buddhist Sangha, denomination, or centralized religious authority.

The Hswagata Buddha Tooth Relics Preservation Private Museum does not claim exclusive authority over Buddhist relic traditions.

The institution does not certify:

- Religious authenticity.
- Miraculous claims.
- Supernatural events.
- Absolute biological identity.

- Exclusive ownership rights.

The institution's role is limited to documentation, preservation, archival governance, and historical assessment.

Statements concerning devotional traditions, relic miracles, guardian deities, Adhiṭṭhāna, Dhātu-pāṭihāriya, and related religious concepts are presented as elements of Buddhist doctrinal and cultural heritage.

They should not be interpreted as scientific findings, legal determinations, or archaeological conclusions.

The museum remains committed to transparency, intellectual honesty, ethical stewardship, and the preservation of Buddhist heritage in all its material, historical, and devotional dimensions.

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